

A NARRATIVE OF
INDIAN HISTORY

FOR HIGH SCHOOLS

BY

J. C. ALLEN



WITH ILLUSTRATIONS, MAPS AND PLANS

NEW EDITION

LONGMANS, GREEN AND CO.
HORNBY ROAD, BOMBAY
6 OLD COURT HOUSE STREET, CALCUTTA
167 MOUNT ROAD, MADRAS
LONDON, NEW YORK AND TORONTO
1922

HEROES OF INDIAN HISTORY.

In a narrative of history, describing the great national movements and their causes, there is little room for telling about the great men who played leading parts in those movements.

The more we know of them, the better we shall understand the history of their times. In a little book entitled *Heroes of Indian History,* the deeds of some of our great men are described. There are first of all the great stories of the Ramayana and Mahabharata. There we learn of the beauty of gentleness when we read of Sita, and the grandeur of heroic deeds when we read of Karna and Arjuna. There will be tales of Rajput chivalry; stories of good Mussulman kings, and the wicked deeds of bad ones.

On every page we shall read stories telling us of our great men, and making them better known to us. When, in the High School, we come across these great men in the pages of our later history books, as they are mentioned in connection with some great event, we shall feel that we are meeting old friends. In our later history books we shall read perhaps that Prithwi Raj was the King of the Chohans, famous for deeds of daring. There is no room for more. But we shall already know of the deeds that made him famous. When we read his name in the text, a picture will be conjured up before our minds of the court of Kanauj, peopled with glittering princes, standing aghast while Prithwi Raj seized the Rajah's daughter, and bore her off to his own city of Delhi. The gleam of jewels and armour, the shouts of the people, the whole scene will spring to life in our minds, because we have already read of it in *Heroes of Indian History.* All through our later study of history memories of similar scenes will be awakened. How much easier it will then be for us to understand and remember history!

Heroes of Indian History is published by Messrs. Longmans, Green & Co. as follows:—

Bengali Edition.	Tamil Edition.
Hindi ,,	Telugu ,,
Urdu ,,	Malayalam ,,

English Edition.

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ILLUSTRATIONS, MAPS AND PLANS.

ILLUSTRATIONS.

MAPS AND PLANS.

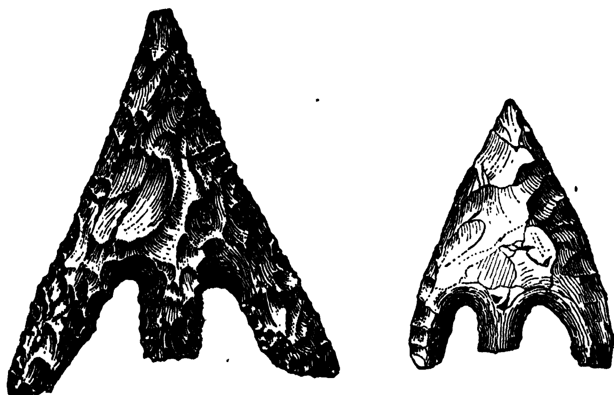
INTRODUCTORY.

We are about to study the history of our country. But first of all let us consider why we learn history at all. In this century we have arrived at a high stage of civilisation: there are law courts to settle our quarrels, trains to carry us long distances in short spaces of time, and comfortable houses for us to dwell in. Have people always had these conveniences?

At the present day also, there are some people who live a rougher life than we do. Some of the hill and forest people can neither read nor write They barely cultivate the soil, but live on what they shoot with their bows and arrows. This opens our eyes to the fact that there are various stages of civilisation, to the highest of which we belong. We, with our arts, literature, and science, are civilised; but were the earlier people who inhabited this country as civilised as we are? History shows us that they were not. The earliest Indian people could not weave fibres into cloth, or smelt iron ore and make iron tools. They had not discovered the way to tame the horse or camel to carry burdens. They lived in the woods and could neither read nor

write. Now what has happened to cause the great change between the people of a bygone age and people of to-day? That is what history teaches.

By studying the past we seek an explanation of the present. That is one reason why we learn history at school. But there is another and quite as good a reason. In studying the history of our country we read of the deeds of great men, and learn to admire what is great and good. In the same way we read of bad men whose wicked deeds we condemn. This study



ARROW HEADS MADE OF STONE.

increases our knowledge of mankind, and helps us to know in the daily events of our own lives, what is right and what wrong. So the study of history gives us something else besides book knowledge.

You will wonder how it is that we know anything of those early men who could not write and have therefore left no record of their doings. Our knowledge of them is in fact very slight. But implements that they used in daily life have been dug up, and help to throw much

light upon what manner of people they were. For instance, stone axes and hammers have been found. We know that iron makes better axes and hammers than stone. Therefore if iron had been known of at the time they were made, it would have been used, and from that we reason that at one time people did not know of iron. Afterwards people learned the use of metals, and later still, the art of writing was invented. One chief source of history is to be found in writings, whether on palm leaves, paper, or, like King Asoka's inscriptions, on stone. Coins also teach us a great deal, for they bear the names and dates of kings upon them. The existence of the coins also shows that the people who used them had reached a fair stage of civilisation, for in earliest times goods were exchanged by barter. Religious buildings are also of primary importance in the study of history. People of every country have always achieved their finest building in temples, mosques or churches, in which to worship their gods, and many of these ancient buildings remain standing at the present day. If we see a mosque in a town we know that there are Mahomedans there. If we see numerous very old mosques in a fine old town, the probability is that it was at one time the capital of a Mahomedan kingdom. The fashion in architecture changes just as men's ideas change on other things. Jain temples are not like Hindu temples, and temples or mosques of one period are not like those of another. Therefore if the mosques are built in a style which we recognise as belonging to a particular period, we can judge with fair accuracy the time at which the Mahomedan kingdom existed, and seek confirmation from

coins, if any have been found. In this way sometimes, in the absence of writing, history is built up.

At the time that this book takes up history there were no nations as we know them now. The people of the world were divided into races, and some of these races are still distinct at the present day. The races that are associated with India are the Aryans and the Mongols. The Burmese, Japanese, Chinese, and the people of other countries to the north and east of India, belong to the Mongol race. The British and the Hindus of Hindustan are Aryan people. Then there are also the people of Southern India, the Dravidian people, who, as far as we can tell, are neither Aryan nor Mongol.

Before nations were formed the races were divided into tribes. These tribes were made up of a number of families, who lived together to protect themselves from wild beasts, and also because it is natural for human beings to live together. The early Aryan tribes were wanderers. They moved from place to place in search of fresh pastures for their sheep and cattle. How they settled in Hindustan we shall learn later. We all know how our families grow too large for a house. It was very much the same with the olden tribes As each tribe grew in number it sought for larger pastures, and when numerous tribes settled in a rich country like the Punjab they soon grew into a nation. From day to day the populations of the civilised countries of the world increase. We can understand how the tribes that wandered from Central Asia to the rich plains of Europe and Hindustan might have settled and grown into nations. We will try to trace the development from the materials that time has left to us.

CHAPTER I.

INDIA BEFORE THE ARYAN INVASION.

LET us begin our study of Indian history some two thousand years before the birth of Christ. Very little is known of the people who lived in this land at that remote time, because no records have been left to us; but the face of the country must have been much as it is now. The Himalaya mountains divided it from the rest of Asia, the sea washed its southern shores, and the monsoon no doubt blew at the same time of the year.

We know that the population of our country is always increasing. In those early days there were fewer people than there are now, and therefore less food was required to feed the people. Much of the land on which we grow our crops was at one time forest. Even to-day fresh forest land is cleared each year to make room for crops. In those early days but little land would have been cleared, and the jungle extended much farther than it does to-day. The rivers, constantly chafing their banks, have changed their courses; but it takes years of wind and rain to wear away the corner of a stone, and the Indian mountains can be but little changed since the far-off time with which we are dealing.

The Earliest People.—The earliest people of the world were wild and uncivilised. At one time they had not even discovered fire, and lived on the wild vegetation

of the forest. In course of time they killed birds and animals with bows and arrows, and made pots of baked clay in which to cook their food. In the museums can be seen old stone axes and weapons that belonged to this primitive age.

Just as each year in our own time sees some fresh invention, so in this early time people went from discovery to discovery. They learnt that the rocks contained metals which could be melted by fire, and shaped for any use. So metal took the place of stone to make the knives and other implements that these people used. Then they learned to clear land and sow and reap their own crops rather than trust to what chance threw in their way.

Early Indian People.—The earliest people of India of whom we know anything were the Dravids. Their original home is not known, though there is a theory that they entered India through the north-west passes. It is supposed that these people came in two waves of immigration, the later settlers being more civilised than the earlier ones. The people of the present day who belong to this race are the Tamils, Telugus, Canarese, and the other Dravidian people of the Madras Presidency; and also the Santhals and other people of Chota Nagpur and Orissa. The latter people may have been the earlier settlers. Their languages, although in many ways unlike the other Dravidian tongues, belong to the same family of speech, and are known as *Munda*[1] languages. To-day the Santhals are a less civilised people than the Dravidians proper, and it is supposed that they have always been so.

At an early time the Dravids had learned to till the soil, and they lived in villages, while the Munda people plucked the fruit and herbs of the forest for food. But

[1] Also known as *Kolarian*.

since that time many other races have entered India, and the Dravidian people have been mixed with other strains. The old Dravidian language has been split into its modern branches of Tamil, Telugu, and Tulu, Malayalam, etc. The inhabitants of Bengal were at one time Dravidian, but the Dravidian characteristics have now been completely lost. Aryans migrated from the West into Bengal and made the population an Aryan one with a language that belongs to the Aryan family of languages.

The real history of India begins with the advent of the Aryan race, who practised the art of composing songs. These songs were handed down by memory from father to son until they came to be written. They provide us with the material from which we learn the manners, customs, and history of this early period.

CHAPTER II.

THE ARYAN OCCUPATION.

SOME three thousand five hundred years ago the Aryans began to enter India. They belonged to one of the four great families of people from which we are all descended. These families were the *Aryans*, the *Mongols* or *Turanians*, the *Semitic* races of Arabia and Palestine, and the races of Africa known as *Hamitic* races. The home of the Mongols is believed to have been Central and Eastern Asia. The chief modern peoples descended from that great family are the Chinese, Thibetans, Japanese, and the people of the Further India peninsula. The Aryans, whose original home was in Central Asia, spread to the west over Europe, and to the south over India, which they entered through the north-western passes.

The Indo-Aryans.—In appearance the newcomers differed from the Dravidians. Coming from cold climates they were fair-skinned and tall, while the earlier inhabitants were dark from the heat of the sun, and of shorter stature. Their language was Prakit, in which they composed songs and hymns. This language was later developed into the classical literary language of Sanskrit. Brave in war and skilful in agriculture, they gradually pushed further and further into the land until they occupied the whole of the country of the five rivers, the Punjab. In religion they worshipped the powers of nature. Thus *Indra* was the sky that rains; *Varuna*, the sky that covers all; *Dyu* or *Dyaus* was the shining sky; *Vishnu* was the sun passing across

the sky; *Pushan*, the sun guiding shepherds and travellers; *Agni*, fire; *Vayu*, the air; *Rudra*, thunder; *Yama*, the ruler of the future world,—all these were worshipped in turn as representing the great Supreme Power. Their holy book was the *Rig Veda*, a collection of sacred hymns, 1,028 in number. These hymns, written in praise of the gods, also describe the wars with the *Dasyas* or aboriginal people, and inform us of the manners, arts and industries of the Aryans themselves. We know that they could weave cloth and make spears and armour out of metal. They knew how to build chariots and make ploughs, and they tilled the land and raised crops of wheat and barley. They also drank a fermented liquor called soma, and they ate meat.

The early Aryans had no caste. The father was the head and priest of the family. He lighted the sacred fire and performed the simple religious rites of the day, in which wife and children joined. Women held an honoured place in the family, and their seclusion was not known.

The *Rig Veda* even speaks of women, as well as men, known as *rishis*, who composed hymns. Each family cultivated its own land and pastured its flocks, and every member held the belief that a kindly God watched over him and his work.

Formation of Caste.—In course of time the various Aryan communities formed themselves into separate kingdoms. The kings or chieftains, as they grew in importance and power, wished to perform more important ceremonies and sacrifices. For this purpose they made a practice of calling up men learned in the hymns of the Rig Veda to perform the sacrifices. In this way probably the priestly *Caste* sprang into existence. The four castes that were ultimately formed were, first, the priests or Brahmans; second, the king and his warriors, called Rajputs or Kshattriyas. liter-

ally "of the *royal* stock"; third, the Aryan agricultural settlers and craftsmen, who were called Vaisyas; fourth, the Sudras, the conquered non-Aryan people, who held a position little better than slaves, and were held in contempt by the higher caste, or twice-born people. The Sudra caste, or once-born, was the only one that could not be present at the national sacrifices.

In course of time the learning and culture of the Brahmans gave them the greatest power. They gave up all claim to kingly office, and devoted themselves to the study of the Vedas and the elaboration of the Hindu religion. The duty of the Kshattriyas was to fight the enemy; the duty of the Brahmans was to win the favour of the gods, so that success might attend the arms of their warriors.

The life of the Brahmans was one of discipline and restraint. Their youth was spent in learning the Veda by heart from older Brahmans, and tending the sacred fire. They then married and reared families, after which the most pious left their homes and began a life devoted wholly to religion, living only on what was given to them. They thus removed themselves entirely from the disturbing joys and pains of the world to devote their whole minds to study and thought.

The Four Vedas.—We have seen how the simple form of prayer by the elder of the family of the early settlers no longer sufficed under more elaborate political systems. The Brahmans became the ministers of religion, and the Kshattriyas gave up their priestly duties for the more active work of fighting and governing. Kingdoms were formed with their own capitals, which were also seats of learning. Here the Brahmans carried on the instruction of the young. As the political systems were developed by the fighting caste, so the religious systems were developed by the Brahmans. In addition to the simple *Rig Veda* in the Prakit dialect,

the following books were compiled: the *Sama Veda*, a book of hymns, taken from the Rig Veda, chanted at the Soma sacrifice; the *Yajur Veda*, partly made up of hymns from the Rig Veda, with additional matter in prose; the *Atharva Veda* was made up of the later hymns of the Rig Vega, and contained also spells against evil influences.

To each of the Vedas, books were written explaining the sacrifices and duties of the priests. These books were known as Brahmanas, and dealt with the practice of religion. The Vedas held the great truths; together they were the *sruti*, or word of God of the ancient Hindus. Afterwards were added to these books the *Sutras*, dealing with laws and ceremonies. Later still were composed the *Upanishads*, which treated of God and the soul of man.

Brahman Theology.—The Brahmans, while developing a religious system, also developed the arts, among which was the language in which the later Vedas were written. This language was Sanskrit. The language of the people was still the vernacular Prakit of the early Aryans, though changed with time. As the division between the cultivated Sanskrit of the Brahmans and the vernacular grew, so religion became less accessible to the people. The more religion became a function of the Brahmans, the more it became a form and profession, and less like the joyous Vedic faith of the early settlers. It was this exclusion of the people from religion that in later times caused the newer Buddhist faith to spring into being.

The cultured Brahmans, as their religion developed, saw clearly that there was a higher power than the forces of nature—the sun, the rain and fire—that were worshipped in earlier times. This higher power, that ruled those forces and ordered the universe, was manifested to them as Brahma the Creator, Vishnu the Per-

server, and Siva the Destroyer and Reproducer. But as the division between the cultured and uncultured classes increased, this nobler conception of God was almost entirely confined to the Brahmans themselves.

Brahman Sciences.—The early Brahmans felt no shame in touching blood. When they sacrificed animals to the gods, they learnt the anatomy of the creatures they sacrificed. As they developed the art of healing and surgery, they also taught students, and thus a system of medicine sprang up, which, centuries after, the Arabs and Europeans made use of.

The Brahmans also studied the heavenly bodies. The movements of the stars and planets fixed the days for the sacrifices. Their year consisted of 360 days, and once in every five years they added an extra month. Their calendar was thus very much like our own. In our calendar the year is 365 days, and every fourth year has one day added. Centuries after the ancient Hindu astronomers died their works were consulted by the Arabs and Europeans.

The Brahmans also made laws. The earliest books perhaps were composed as early as 500 B.C. The laws and customs of this ancient time were afterwards collected in the *Code of Manu*. The rules laid down dealt with family and civil or national duties, justice and religion. They forbade members of the different castes to intermarry or eat together.

There were also Brahman mathematicians and poets. The two most famous poems of this period, written in Sanskrit, are the Mahabharata and Ramayana.

The Mahabharata.—This great epic (consisting of 220,000 lines) was composed between the years 500 and 200 B.C. It describes the deeds of heroes who lived a thousand years before that time. Its chief story tells of the struggle between two families of the royal lunar race that ruled a kingdom to the west of the Jumna.

One family was that of King Pandu, who had five sons. They were known as the Pandavas. The other family consisted of one hundred brothers named the Kurus, or Kauravas. The Pandavas met in the forest the Rishi Vyasa who told them that Draupadi, the Panchala princess, would hold a *swayamara*. At the *swayamara* Arjuna's arrow, aimed at the eye of a fish while he looked at its image in a pool of water, pierced the eye, and the beautiful Draupadi became the wife of the five brothers. After many battles, in which the gods joined, the last of all the Kaurava brothers was slain, and the Pandavas celebrated a "horse sacrifice" and ruled gloriously for many years. In the end, after further trials, the five brothers entered heaven, where they rest with Indra.

The Ramayana, the other great epic, tells of the fortunes of the solar race of Ayodhya. Rama was the eldest son of the King of the Kosalas whose kingdom was the country we now know as Oudh. He won the hand of the Princess Sita by bending the mighty bow of Siva. But Rama and Sita were banished from their kingdom for fourteen years, and dwelt in the forest. Ravana, the demon king of Ceylon, carried off Sita. The monkey general, Hanuman, jumped over the water to Ceylon and discovered her in prison. He brought the news to Rama, and then the monkey soldiers built a causeway across to Ceylon, Sita was rescued, and Rama and Sita returned to their kingdom.

Extent of Brahman Influence.—The two epics deal mainly with the Aryan kingdoms on either side of the Jumna, "the middle land". But Brahman influence was not limited to that part of the country. The earlier races with a lesser civilisation learnt the arts and manners of the stronger race. They gradually gave up their own forms of worship in favour of Hinduism, which at an early age became the religion of the whole of Southern India.

When the history of India, adduced from historical facts, opens, about the year 600 B.C., the country was divided into many kingdoms, some of which are described in the Mahabharata and Ramayana. Hinduism was the religion of the country, and the arts and sciences were fostered by the cultured caste of Brahmans.

Gautama the Buddha, 567-487 B.C.—We have explained how the Hinduism of the Brahmans became of less use to the common people, and when new preachers rose and preached religions that could be embraced by all, they found many followers. Gautama was the son of a chief who ruled the Sakya people at the foot of the Himalayas, to the north of the Magadha kingdom (Behar). When Gautama grew to manhood, he gave up the pleasures of life and became a wandering ascetic. But the hardships of an ascetic's life did not bring him consolation. Suddenly he became "enlightened". He divined that salvation was equally open to all men and must be earned by man's own conduct. He thereupon began to preach a new doctrine. He taught that the happiness of a man in this life and hereafter depended upon himself. He who suppressed the desires and sins of life obtained *Nirvana*, or eternal rest. In place of Brahman sacrifices to win salvation, men should observe three great duties, self-control, kindness to other men, and reverence for the life of all living creatures. His reward depended upon his own actions. Through the mouth of Gautama, therefore, was preached a religion open to all, the desire for which had been steadily growing as Hinduism became less accessible to the common people.

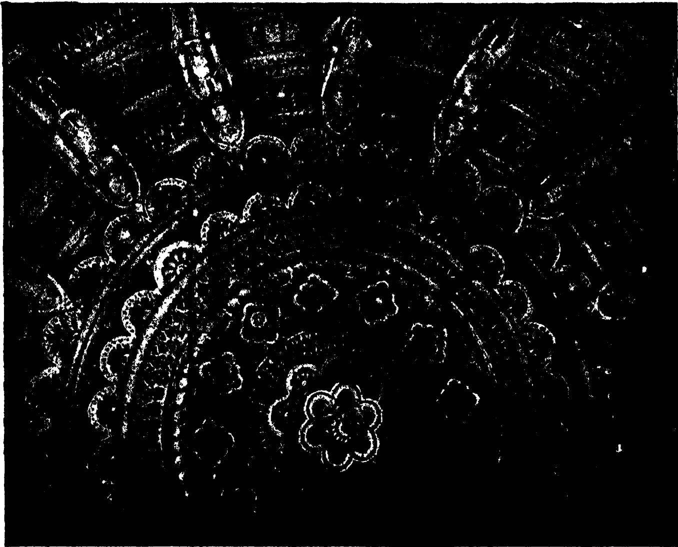
Gautama was known as Buddha, the "Enlightened One". His first teachings were begun in the deer park near Benares, and the greater part of his own life was spent in or near the kingdom of Magadha. His disciples were sent to different parts of the country to preach the faith. With these disciples he founded

monasteries and a religious order of monks, who travelled through the country preaching and begging their bread. This was the first order of monks ever established, and women, known as nuns, were also admitted. By this means Buddha's teachings were kept alive after his death. In later years Buddhism became the chief religion of India, and it was not discontinued until the Mahomedan invasion. Although Buddhism in India has now passed away, it is the religion of millions in Thibet and Eastern Asia, and at the present day has more followers than any other religion.

Some centuries after the death of Buddha, his doctrine was carried by monks to Ceylon. The people of Ceylon were converted to Buddhism, and wrote down his teachings in the Pali language. This became the sacred literature of the Buddhist faith.

Jainism.—The same religious movement of this time was the means of founding the Jain religion. This had its birth in Magadha and was preached by Vardhamana, known as Mahavira, "the great hero". Later, Mahavira assumed the title of Jina, "the victorious," from which the name of the religion is taken. While Gautama was preaching his creed, Mahavira, in the same district and at the same time, was teaching his new religion. In many ways it was similar to Buddhism. The goal to be aimed for was Nirvana. But whereas Gautama had found asceticism useless, and reached Nirvana by control of his own desires, Mahavira only reached that state by years of penance. The Jains also, unlike the Buddhists, had saints, or teachers, whose images were placed in their temples. But like the Buddhists they founded an order of monks and nuns. The moral rules were similar. They forbade lying, and because they believed that all creatures had souls, they reverenced animal life, and in their animal hospitals they even fed and protected vermin.

Thus Mahavira became the mouthpiece of another religion that had risen from the necessities of the times, and had probably held a secret existence for many years before it was preached publicly. This religion never reached the popularity of Buddhism, although in the western kingdom of Gujarat it became at a later time the State religion. Its followers have never been many in number, but it nevertheless thrives at the present day.



JAIN CARVING IN THE DILWARA TEMPLE, ABU.

QUESTIONS.

1. How are we able to learn anything of the early uncivilised people of the world? Who were the earliest inhabitants of India? What Indian people represent them at the present day? Compare the modern Santhals with the modern Telugus. What have they in common that leads us to believe they are of the same race?

2. Who were the Aryans? How many years ago approximately did they enter India? How did they differ from the earlier Indian people in appearance? Were they more civilised? What was their religion? What position did women hold in the Aryan household? They worshipped the sun, the rain, and those things that benefited them or gave them food. Was this a simple religion? Were they a happy people? From what source do we obtain our information regarding them?

3. What priestly duties did the father of an Aryan household perform? As the Aryan settlers increased in numbers kingdoms were formed. Thus there sprang up a kingly *caste.* Describe how you suppose the castes were formed, and name the four earliest castes. Describe the life of a pious Brahman.

4. What was the language of the early Indo-Aryans? What other holy books were afterwards written in addition to the Rig Veda? What did the Brahmanas contain? Into what language did the learned Brahmans develop their native Prakit? The Brahmans saw that the rain and sun were only manifestations of a greater power that created and controlled them. What name did they give to this Creator? What were the names of the three Hindu gods?

5. Say what you know about the early Hindu sciences. In what famous book were the laws of the ancient Hindus afterwards set down? What were the two great Sanskrit epics composed by the ancient Hindus? About 600 B.C., when the real history of India begins, how far had Hinduism spread over India?

6. What great preacher arose in the sixth century B.C.? Were people ready to welcome a new religion? Do you think the educated people who knew Sanskrit, or the poor people who did not, welcomed the new religion most? Tell some of the leading features of Buddhism. If Hinduism had satisfied everyone, would a new preacher have had any followers? What other religion, beside Buddhism, was preached at the same time by another preacher? What was the name of the preacher? In what country did these two religions begin their existence? This country must have been the centre of thought of those times, and the history of India opens with the history of this kingdom.

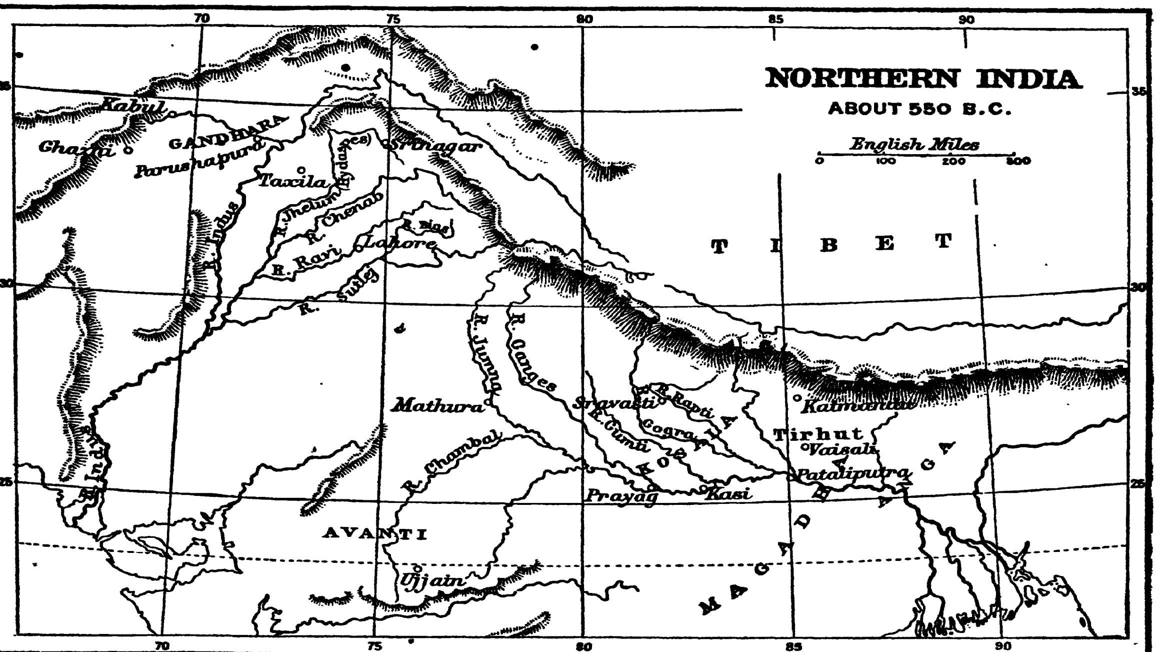
CHAPTER III.

THE EARLY ARYAN KINGDOMS.

When writing the early history of India, we write mainly of the nations that settled on the northern plain. This is not because there were no important races in the south of India, but because those races, though civilised and thriving, left no records, and their history has perished. We only hear of them when the northern peoples invaded them, and wrote accounts of their invasions. Very little is known of Southern India from the years 600 B.C. to 1000 A.D.

The political history of India begins with the famous war waged on the banks of the Jumna between the sons of Kuru and the sons of Pandu, after the Aryans had settled in India. The story of the war is given to us in the Mahabharata. But the Mahabharata is a poem. Its stories are not dated, and it is not till much later that a history based on solid fact, that can be given a place in the chronicle of time, can be recorded.

The historical period in India begins between the sixth and seventh centuries B.C., a period which saw the spread of the art of writing. Before this time information had been passed down to a large extent by memory alone. About 600 B.C., the settled country between the Himalayas and the Nerbudda river contained some sixteen different States. The most northern of these was Gandhara, the modern Peshawar; and the most southern Avanti, or Malwa, with its capital Ujjain,



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whose ancient name has never been changed. The kingdom of Magadha was modern Behar, and modern Oudh was then known as the kingdom of Kosala.

The Magadha Empire, 519 B.C.—The Magadha kingdom rose to power under its king, Bimbisara, about 519 B.C. At this time the smaller neighbouring kingdom of Anga (Bhagalpur) was annexed. During the reign of Bimbisara, there is little doubt that Gautama, the founder of Buddhism, and Vardhamana Mahavira, the founder of Jainism, were preaching in Magadha.

Ajatasatru followed Bimbisara to the throne about the year 490 B.C., and a war was entered into with Kosala. This must have ended in victory for the Magadha kingdom, because in the fourth century B.C. Kosala was a part of Magadha.[1]

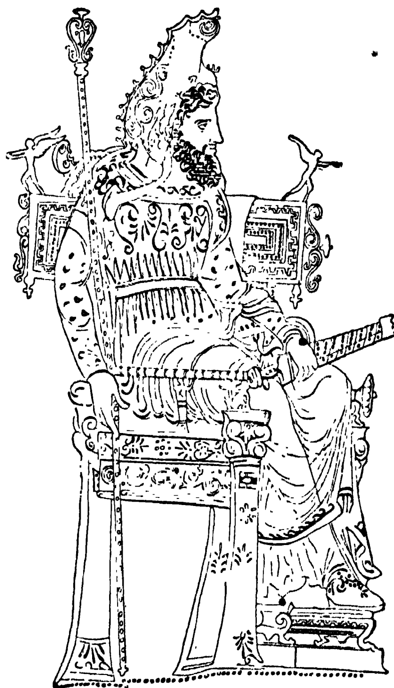
Ajatasatru next invaded the country to the north of the Ganges known as Tirhut, with its capital at Vaisali. This country was conquered, and the Magadha empire probably extended to the foot of the Himalayas. Buddha died early in the reign of King Ajatasatru.

Persian Invasion of India.—The Persian king of this time was Darius. This king sent an expedition to discover if Persia could be reached by sea from the mouth of the Indus. The commander of the expedition managed to equip a squadron on the Punjab rivers in the Gandhara country, and on the information he collected, Darius afterwards annexed the Indus Valley, and sent his fleets into the Indian Ocean. Later, in the reign of the Persian king Xerxes, Indian archers formed part of the Persian army. The Indus Valley became a province, or satrapy, of the Persian empire. In ancient times the courses of the rivers were not quite the same as they are now, and the

[1] Most of these details are to be found in the Buddhist and Jain sacred literature.

Persian province, now largely desert, was then a populous, well-to-do country.

The Nanda Dynasty.—The next king of Magadha of whom anything is known was Udaya, who came to the throne about 434 B.C. His successors are mere



A PERSIAN KING.

(From the "Darius Vase" at Naples. From Younghusband's *Retreat of the Ten Thousand.*)

names to us. Mahanandin, the last king, had a son named Mahapadma Nanda, whose mother belonged to the Sudra caste. This son founded the Nanda dynasty.

This dynasty probably ruled over the Magadha kingdom for two generations only. Founded in 361 B.C., it lasted for about forty years. The Nanda

kings were of a warlike disposition and commanded large armies.

The last Nanda king was probably slain by Chandragupta Maurya, who succeeded to the throne about 321 B.C. Before dealing with Chandragupta and the Maurya kings, we will give an account of the Greek invasion.

The Greek Invasion.—In the year 327 B.C. occurred an event that throws much light on early Indian history. This was the invasion of India by the



ATHENIAN SOLDIERS.
1, Cavalry; 2, Heavy-armed; 3, Youth.
(From a vase painting in the British Museum.)

Greeks under the famous King Alexander, "Conqueror of the World". The Greeks were then the most civilised of the European nations, and they wrote accounts of their journeys, battles, and of the state in which they found India. These accounts were afterwards collected by Greek writers of the time (the most famous work being that of Arrian), and are preserved to us at the present day. India was then divided up among a number of nations. Alexander

marched his troops by means of a bridge over the Indus near Attock, and received the submission of the city of Taxila. Taxila was the capital of a kingdom and a famous seat of learning. From Taxila he marched to the Jhelum river, where he met and defeated a huge Indian army, led by a brave king whom the Greeks named Poros. He then crossed the Punjab rivers one after another, winning victories wherever he went, until on the banks of the Beas his soldiers persuaded him to go no farther. Here he erected twelve altars of stone in memory of the campaign, and retired with his victorious army, partly by sea and partly by land, through Sind, to his own country.

Alexander was in India less than three years, but during that time he conquered with his small army the whole of the Punjab and Sind. He left Greek garrisons in some of the captured cities, no doubt meaning to return to complete his conquests, but the year after he left India (323 B.C.) he died.

QUESTIONS.

1. Name four of the principal kingdoms of the sixth century B.C., and describe their positions on the map. Under which king of Magadha did Gautama preach his religion? What king of Persia ruled about the same time as the Magadha king Ajatasatru? Say what you know of the Persian invasion of India.

2. What invasion of India took place in the year 327 B.C.?

3. The Greeks were the most civilised people in Europe. But they remained too short a time in India to do anything except make war. Why is the Greek invasion valuable in history? Where did Alexander cross the Indus? What king did he defeat by the Jhelum river?

CHAPTER IV.

THE MAURYA EMPIRE.

Chandragupta.—As soon as the news of Alexander's death reached India, a general rising of the conquered nations took place. The leader of the rising was Chandragupta, a young prince of the kingdom of Magadha, who gathered an army together and quickly conquered the Punjab. In a few years he had driven away the Greek garrisons, taken possession of the kingdom of Magadha, and made himself master of the whole of Northern India. With the Magadha kingdom he obtained the large army of the Nanda kings.

On the death of Alexander, the Greek generals also fought between themselves for the chief power in Western Asia. The conqueror, Seleukos, known as Nikator, formed the kingdom of Bactria to the north of the Hindu Kush, and attempted to win back the lost Indian provinces. In 305 B.C. he crossed the Indus, but was defeated by Chandragupta, who obtained by his victory the satrapies of Paropanisadi, Aria and Arachosia, which corresponded to the modern provinces of Kabul, Herat and Kandahar. Chandragupta's empire thus extended as far north as the Hindu Kush mountains.

About six years after the withdrawal of Seleukos, Chandragupta died, and left to his son a huge kingdom, with its army of elephants, chariots, and more than half a million soldiers.

After the war with Chandragupta, Seleukos sent to his court an envoy named Megasthenes. This envoy stayed at the capital city Pataliputra (Patna), and, while he was there, wrote an account of the geography, products and government of India, by means of which we know more about Chandragupta's reign than of kings who ruled hundreds of years afterwards. We can imagine from Megasthenes' account the splendour of the king's court, with its basins of gold and its copper vessels set with precious stones; the golden palanquin with tassels of pearls; the elephant with golden trappings. We know that sports were held, a favourite one being ox races. The oxen, yoked with horses, were driven in chariots, and the races were the occasion of much betting. The king was also fond of the chase, and on his hunting expeditions he was guarded by female guards. The foot soldiers of the army were armed with swords and spears or bows and arrows. The horse soldiers carried two lances and a shield.

Under the king there were six *boards* who helped to govern and control the industries of the people. One board registered the births and deaths, another collected a tithe of the value of goods sold, another governed the manufactures. From this we see that the empire was highly organised with a system of government in many respects resembling our own. The distant provinces were entrusted to viceroys. When crime occurred it was punished with terrible severity, and in the main crime was not of frequent occurrence. Irrigation was a feature of Chandragupta's reign and was looked after by a special department of the government.

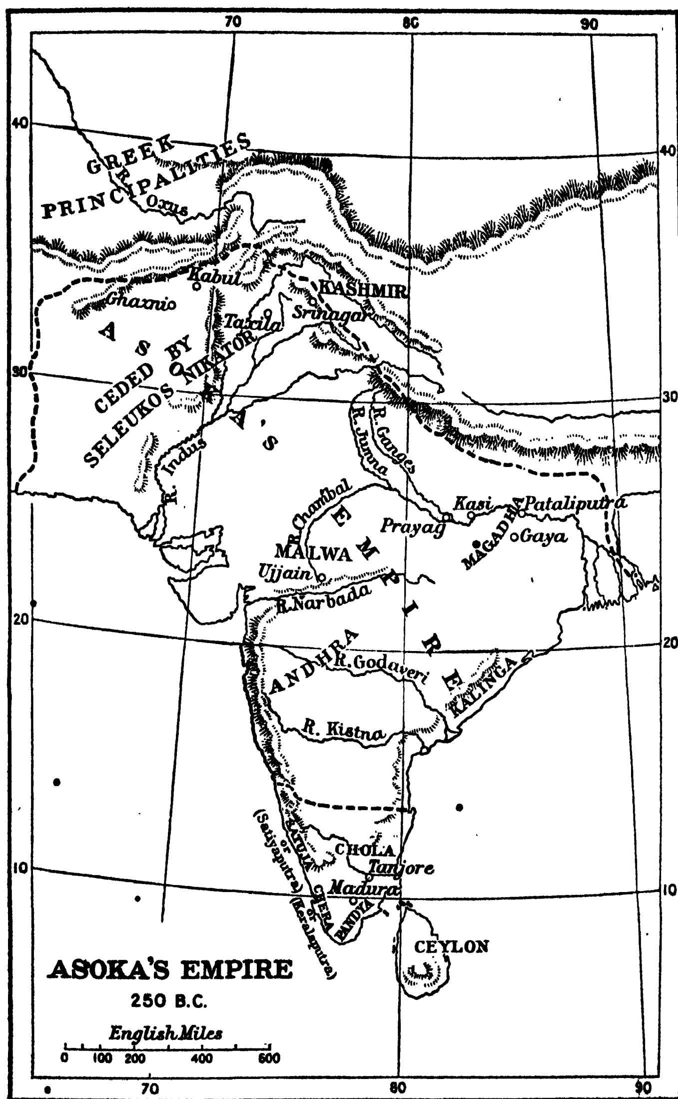
The reign of the second king, Bindusara, lasted twenty-five years, and it is supposed that he continued the conquests of his father. Very few written records tell us about this reign, but when Asoka, the next

king, came to the throne, the Maurya empire extended as far south as Madras. The conquest of the Deccan may have been the work of either Bindusara or Chandragupta.

The Reign of Asoka.—On the death of Bindusara, about 272 B.C., his son Asoka came to the throne. The kingdom of Kalinga (Orissa) had not been absorbed in the Maurya empire, and about the year 261 B.C. Asoka caused it to be invaded and conquered. But the people of the Kalinga kingdom fought so resolutely that many were killed, and when Asoka saw the suffering that had been caused through his ambition he made up his mind never again to let it lead him to do wrong to his fellow-creatures, and from that day he never engaged in war.

The Maurya empire now consisted of the greater part of India. Its northern boundary was the Hindu Kush mountains, and part of Afghanistan, Kashmir and Nepal belonged to it. Baluchistan, Sind, Kathiawar, Malwa, with its city of Ujjain, and Gujarat were its western provinces. Bengal and Kalinga belonged to it on the east. South of Kalinga lay the Andhra kingdom, between the rivers Godaveri and Kistna, which was a subject power. The southern limit lay in a line drawn across India through Bangalore. To the south of this line were the independent Tamil, Chola and Pandya kingdoms, and the Malabar kingdoms of Keralaputra and Satiyaputra.

Asoka's Edicts.—In the sixteenth and seventeenth years of his reign the emperor began to act upon the principles taught by the Buddhist faith. The means he chose to make those principles known to the people was to carve edicts upon stone. These graven edicts appeared on the walls of caves, on wells, and on stone pillars set up by Asoka. The language used was Pali. The edicts exhorted the people to



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observe the virtues, of which the following were the chief:—

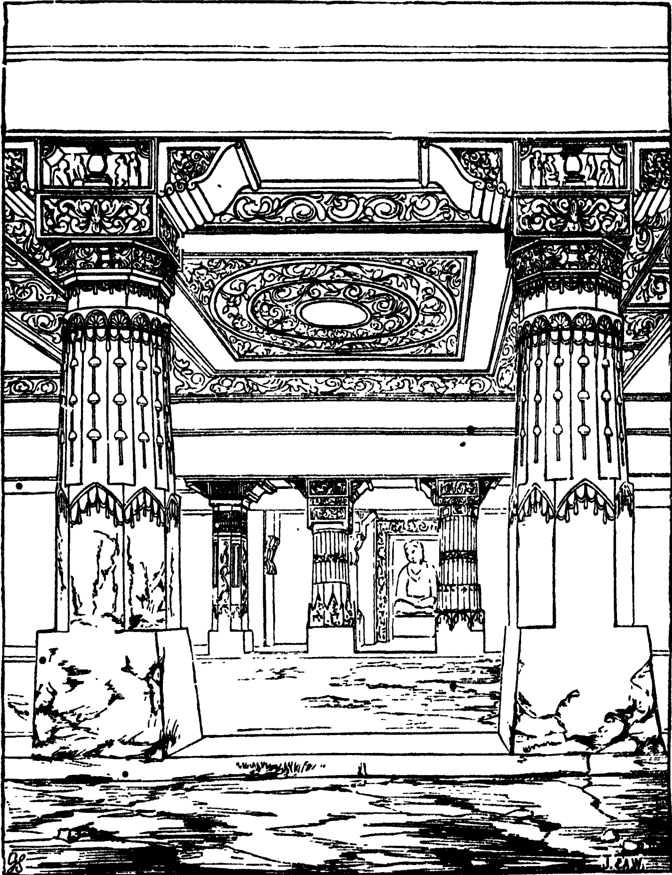
1. To observe the sanctity of animal life.
2. To show reverence to parents, teachers and elders, and also kindness to inferiors.
3. Truthfulness:

and also charity and toleration for the beliefs of others. Asoka's imperial acts were all in accordance with these principles. He distributed alms, and paid special attention to the needs of travellers by planting banyan trees in the woods for shade from the sun, by planting groves of mango trees, digging wells at regular distances and building rest-houses. In all these things animals were provided for as well as men.

For the relief of the sick the emperor provided herbs and drugs, and all over the kingdom sick animals were given attention. The Buddhist monks of Ceylon wrote down the scriptures of the new religion as they learned them from Asoka's missionaries. These Ceylon scriptures were written in the Pali language, and afterwards became valuable also as historical records. Asoka's zeal for Buddhism caused him to wish to convert other nations to the faith, and about the year 256 B.C. he dispatched missionaries to the kingdom of Southern India, Ceylon, Thibet, and to the Greek monarchies in Africa and Europe. Missionaries of Buddhism, therefore, were spreading the faith in three continents, and in this way the faith preached by Gautama Buddha more than 200 years before, which had existed only in the neighbourhood of Magadha, became a world-wide religion. Among other acts of humanity Asoka forbade the sacrifice of animals to the gods, and he also abolished the royal hunt instituted by Chandragupta.

Asoka made a pilgrimage to places connected with

Gautama Buddha, and at his birthplace erected a pillar which stands at the present day. In the year 240 B.C.



VIEW OF INTERIOR OF A CAVE AT AJUNTA.
(From Fergusson's *History of Indian and Eastern Architecture.* John Murray.)

he himself entered the order of monks and wore the yellow robe. His last edicts were proclaimed in the

year 232 B.C. shortly before his death. Towards the end of his reign he called together a Buddhist council to settle on the text of the Buddhist scriptures. The following is one of Asoka's edicts translated into English:—

"Thus saith His Majesty:—

"Father and mother must be obeyed; similarly, respect



RATHS. ANCIENT HINDU TEMPLES BUILT IN THE STYLE OF BUDDHIST MONASTERIES (7TH CENTURY).

(From Fergusson's *History of Indian and Eastern Architecture.* John Murray.)

for living creatures must be enforced; truth must be spoken. These are the virtues of the Law of Piety which must be practised. Similarly, the teacher must be reverenced by the pupil, and proper courtesy must be shown to relations.

"This is the ancient standard of piety—this leads to length of days, and according to this men must act."

QUESTIONS.

1. On the death of Alexander, what great Indian prince arose and drove the Greek garrisons out of the country? Describe the rise of the Maurya empire and its extent at Chandragupta's death. What Greek envoy stayed at Pataliputra? Say what you know of the court and government of Chandragupta, as learned from the writings of Megasthenes. Who was the third Maurya emperor?

2. In what year did Asoka succeed to the throne? Describe the extent of his empire, and give the names of its southern neighbours. What great cause did Asoka take up? About how many years was this after the death of Buddha? How did he make known the great truths of the Buddhist faith? How came Buddhism to spread to foreign countries? What sacred books valuable to history were written at this time? In what language were they written? In what language were Asoka's rock edicts written?

CHAPTER V.

THE MAURYA EMPIRE AND THE KUSHAN DYNASTY.

The Decline of the Maurya Empire.—The throne of Magadha was filled by Asoka's descendants till the year 184 B.C., but after his death the greatness of the empire departed, and Magadha once more became simply a northern Indian kingdom. The last imperial descendant of Asoka was murdered by Pushyamitra, his commander-in-chief, in the year 184 B.C. The Andhra kingdom, between the Godaveri and Kistna, which for many years had been a subject power, was the first to become independent.

The Sunga Dynasty.—Pushyamitra, having killed the king, now became King of Magadha, and the first king of what is known as the Sunga dynasty. To enforce his claim as lord paramount of Northern India, he revived the royal horse sacrifice. He therefore must have been a Hindu, and Hinduism was no doubt the religion of the Sunga kings. After Pushyamitra's death (148 B.C.) nine kings, of whom we know little, followed. The dynasty came to an end in the year 72 B.C., having lasted one hundred and twelve years.

The Kanva Dynasty.—Vasudeva, the Brahman minister who had slain the last Sunga king, now seized the throne of Magadha. Nothing is known of the kings who followed him except that they were four in number. They are known as the Kanva kings, and the last of them was slain by a king of the Andhra kingdom.

The Andhra Dynasty.—The Andhra kingdom was included as a subject power in the empire of Chandragupta. As soon as the last great Maurya king. Asoka, died, it broke loose from control and declared its independence.

The Andhra king ruled over the territory now occupied by the Telugu-speaking people. His capital stood at the mouth of the Kistna river. As the northern empire weakened the Andhra kingdom increased in strength, until it gradually extended to the Western Ghats and included Nasik. When the Andhra king slew the last Kanva king (27 B.C.), the northern territory was added to the Andhra empire, and for the first time since the Aryan conquest a Dravidian nation was supreme in India. A century and a half later one of the Andhra kings conquered Sind and added it to the empire. The dynasty lasted four centuries and a half, and consisted of some thirty kings.

Invasions of India.—From the year 160 B.C., when King Pushyamitra was on the throne of Magadha, till the second century after Christ, India was subjected to invasions from the north-west. These invasions were caused by the movements of war-like tribes in Central Asia, who, marching down to the country about the Hindu Kush, forced the people who lived there to seek a new home in India.

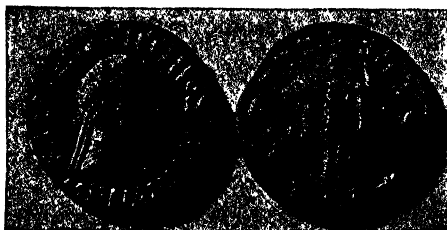
The Sakas.—About the year 160 B.C. India was invaded by a Scythian tribe who had been driven from their own country near the Jaxartes river. These people were known as Sakas. They marched into the Punjab and Sind, where their princes or satraps established independent kingdoms.

The Sakas had settled in Sind some three centuries when their territory was invaded by the Andhra emperor, Vilivaya-Kura II., who defeated them in battle (126 A.D.). Sind then became a part of the Andhra

dominions and a viceroy was appointed to govern for the Andhra emperor. The viceroy chosen was a Saka, and from him there sprang up a line of western satraps who governed the western province from the city of Ujjain.

In the year 140 A.D. the satrap viceroy rebelled against his own master, the Andhra king. He defeated the Andhra army, and thus Malwa, Sind and the Konkan once more became an independent western satrapy.

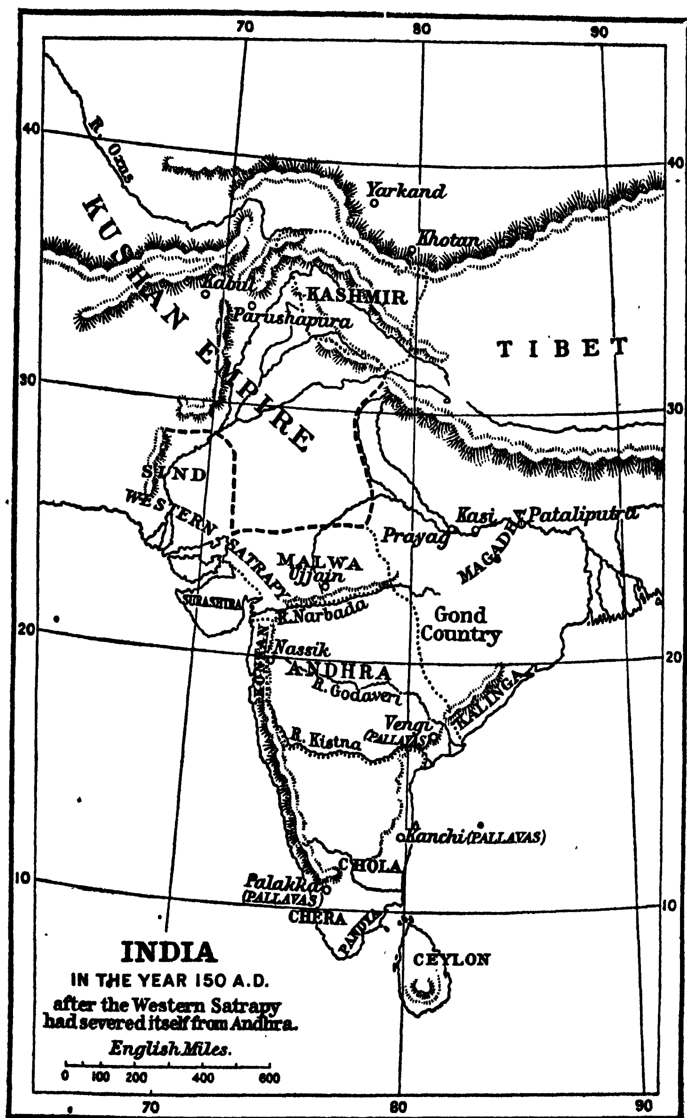
Menander's Invasion.—Ever since Alexander's invasion there had been Greek monarchies to the north-west of India, chief of which was the kingdom of



A Coin of Menander.

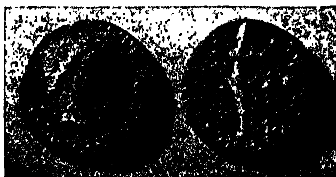
Bactria. About the same time that the Sakas were moving into India (155 B.C.), and while Pushyamitra was ruling at Magadha, Menander, the Greek King of Kabul and the Punjab, invaded India. He annexed Kathiawar, and made conquests nearer the Magadha kingdom, but afterwards retired without attacking Pataliputra, Pushyamitra's capital.

The Pahlavas.—The Pahlavas, or Pallavas, first come into prominence as the rulers of the south Indian kingdoms of Kanchi, Vengi, and Palakkada, known as the Pallava kingdoms. They are believed to have come originally from Persia, and to have entered India about the same time as the Sakas. They stayed in western



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India until the war with the Andhra king drove them to take refuge in the south. Here the Pallava princes and their followers established themselves and took possession of their kingdoms. The kingdom of Vengi lay between the Kistna and Godaveri rivers, that of



A Coin of Kadphises I.

Palakkada included the Palghat gap, while Kanchi was what is now Conjeveram. The Pallavas, who were Hindus, maintained their power until the end of the tenth century.

The Kushan Dynasty.—We have already explained that the Sakas were driven out of their own land before



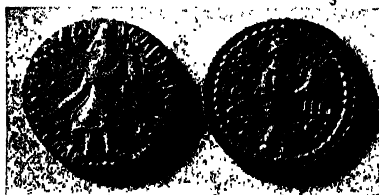
A Coin of Kadphises II.

they settled in India. The tribe that drove them out was a warlike nomad (wandering) people, known to the Chinese as the Yueh-chi. Having driven the Sakas away these people occupied their country north of the Oxus river and founded a kingdom. In course of time

the Yueh-chi extended their territories, and finally grew so powerful that they overthrew the Greek king of Bactria and absorbed his country in their own (50 A.D.). About this time the chief of what was known as the Kushan section of the tribe established himself as monarch of the whole nation under the name of Kadphises I.

The Yueh-chi people now penetrated south of the mountain range and conquered Kashmir and Kabul. Under the next king, Kadphises II., India was invaded and the western satrapies were conquered, although not permanently occupied. The Kushan empire thus extended as far as the Arabian Sea.

About the year 120 A.D. Kadphises II. died, and the next king of importance, probably his successor, was Kanishka. Kanishka's capital was Parushapura (Peshawar) and his kingdom extended from Persia to the Jumna river. Although Kanishka was a great conqueror his name is first of all associated with Buddhism. In many ways he resembled Asoka. He became a devout follower of Buddhism, and called together the Buddhist monks of the period to a council in which certain changes were made in the Buddhist doctrine. This later form of the faith became known as Mahayana, "the Great Vehicle," while the earlier form was known as Hinayana, or "Imperfect Vehicle". The Mahayana form of Buddhism spread north to Thibet, China and



A Coin of Kanishka.

Japan. The southern countries of Burma, Siam and Ceylon abode by the older form taught them by Asoka's missionaries.

The reign of Kanishka ended about the year 150 A.D. He was followed by Havishka, who was in turn succeeded by Vasudeva. The coins of King Vasudeva bear the figure of Siva with his bull Nandi, and this king, therefore, was probably a Hindu. There is nothing to help us to determine the years in which the last two kings died, but the latter part of Vasudeva's reign saw the decline of the Kushan empire. Kushan kings continued to rule in the Punjab and Kabul for many years, but they were never more than local kings, and the Kushan empire was never restored to its former greatness. The Kushan empire had seen some progress in the arts and sciences. In the reign of Kanishka the physician Charaka wrote his still famous text-book on medicine, and during this period the college at Taxila flourished.

The third century that follows is almost a blank to us. Probably there was no power of importance in the north of India, or some record would have been left. The next empire of note of which we know anything is the Gupta empire of the fourth century.

QUESTIONS.

1. What state declared its independence on the decline of the Maurya empire? Name the two dynasties of local kings who ruled over Magadha after the death of Asoka.

2. When did the Andhra empire annex Magadha? Outline its boundaries at this time. How many centuries did the Andhra line of kings last?

3. What invasions took place about the years 150 B.C. and 140 A.D.? Say what you know about the Western satrapy. Who

were the satraps? Describe the wars between the Andhra kingdom and the satraps. How did they end?

4. Who were the Pallavas? Where did they establish themselves? Name the Pallava kingdoms. Describe their positions on the map. About what year were these kingdoms established? What was the religion of the Pallava princes?

5. Describe the movements of the Yueh-chi tribe. What people did they drive into India? What Greek kingdom did they conquer? What king founded the Kushan dynasty? Name the first Kushan kings, and describe the boundary of the empire under Kanishka. How do Kanishka's acts resemble Asoka's? To which countries did the newer form of Buddhism of Kanishka spread? Under which Kushan king did the empire begin its decline? What is remarkable about this king's coins? Name a notable book written in the reign of Kanishka.

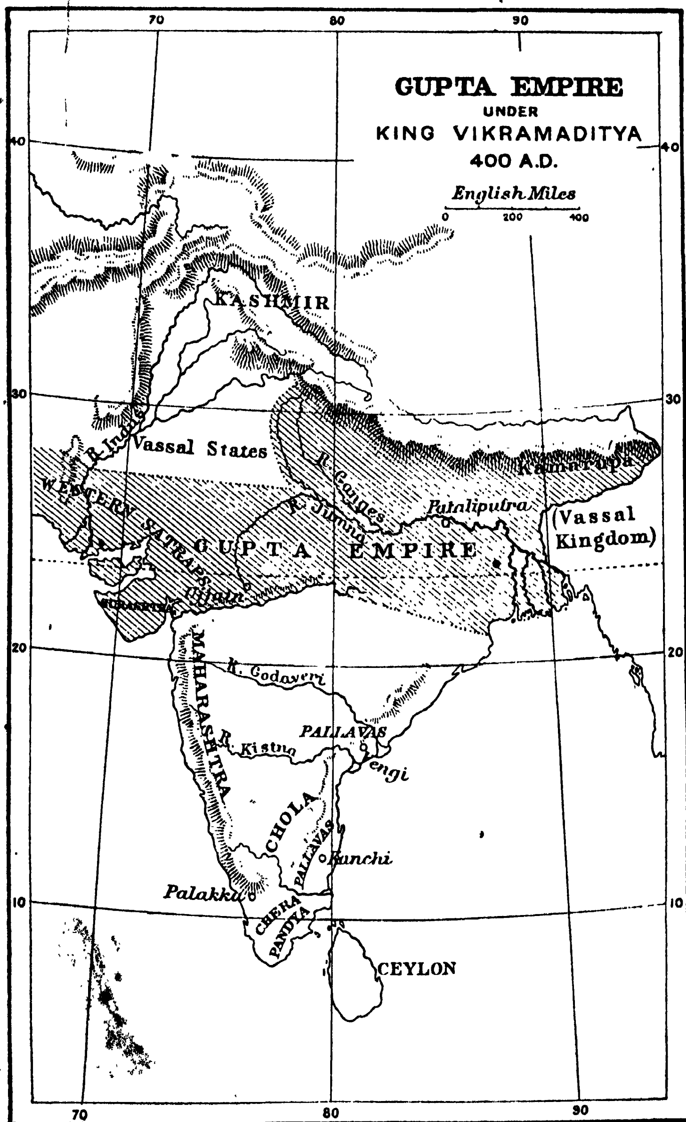
CHAPTER VI.

THE FOURTH AND FIFTH CENTURIES A.D.

WE have some records of the fourth century in Indian history. A great king of a great line of kings caused an account of his deeds to be written in Sanskrit verse, and engraved on one of the stone pillars set up by Asoka. At the beginning of the fifth century Fa-hien, the earliest of the pious Chinese pilgrims who journeyed to India to visit the birthplace of Buddha, wrote an account of what he saw. These are two good sources of history, besides what can be pieced together by the examination of coins and other relics of the civilisation of this time.

The Gupta Empire.—About the year 308 A.D. the Rajah of Pataliputra (Patna), a prince named Chandragupta, wedded a neighbouring princess, who brought him so much influence and power, that after some years he rose from being a local chief to be king of a country and the founder of a dynasty. Chandragupta extended his kingdom until it contained Tirhut, Oudh and Behar. His coronation took place in the year 320 A.D., which date marks the beginning of the Gupta dynasty. On his death a few years after (326 A.D.) Chandragupta was succeeded by his son Samudragupta.

Samudragupta.—Samudragupta was not only an able ruler but a famous warrior. While he reigned, the whole of India stood in fear of him. From the stone pillar recording his deeds we learn that he first of all



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conquered the northern kings and then entered into a great campaign in the south of India. He marched down the east coast conquering kingdom after kingdom on the way until he reached the Pallava kings of Southern India. Having defeated them, he continued his victorious march across the Deccan (Dakhan) and back to Pataliputra. This campaign is one of the most wonderful in the history of India, and has only once been equalled by an Indian king. But this campaign did not subdue the whole of Southern India to his will. After winning one battle Samudra passed on to the next, contenting himself with the spoil. But his campaigns were not all of this character. His conquests



A Coin of Samudragupta.

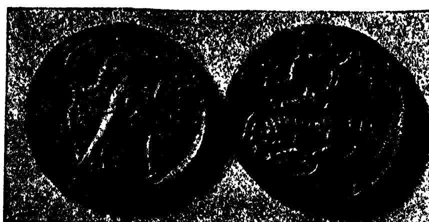
increased his empire until it extended from the Jumna on the west to the Bay of Bengal, and as far south as the Narbada (Nerbudda) river.

During his reign he practised the horse sacrifice, the ancient custom of Hindu emperors to signify their supremacy.

Although Samudragupta was a Hindu he gave the Buddhist king of Ceylon permission to build a monastery at Bodh Gaya where Buddhist pilgrims could stay when they visited this sacred place.

Samudragupta, besides being a warrior and a statesman, was also a poet and musician. When he died he was succeeded by his son Chandragupta II., who took the title of Vikramaditya (" sun of power ").

Vikramaditya, the third Gupta emperor, is believed to have succeeded to the throne about the year 375 A.D., that is, after the empire had been in existence some fifty years. He extended the empire on the west by conquering the satrap provinces of Surasthra (Kathiawar), Malwa, and Gujarat. This war finally overthrew the Saka dynasty that had first risen by defeating the Andhra emperor. From Fa-hien's narrative we learn something of the empire governed by Vikramaditya. The largest towns were those in the kingdom of Magadha, and the people were rich and prosperous. There were rest-houses on the highways



A Coin of Vikramaditya.

for travellers, and a free hospital. So India had hospitals long before they had been thought of in Europe.

In his travels Fa-hien saw Hindu processions and Buddhist monasteries occupied by thousands of monks, for both religions were practised at this time. Fa-hien says that the government was moderate. The taxes were not too heavy, people could come and go as they pleased, and the punishment for crime although severe was not cruel. The Buddhist rule of life was generally observed, that is, no living things were killed. Cowrie shells were used generally as coins. During his travels, Fa-hien, unlike later Chinese travellers, was

never stopped and stripped by brigands. Altogether Northern India under Vikramaditya must have been a well-governed country.

Kumaragupta I. succeeded to the throne on the death of his father Vikramaditya about 413 A.D. During his reign the empire probably grew, until in the middle of the century the Huns invaded India.

Skandagupta, the son of Kumaragupta, succeeded to the throne in the year 455 A.D. and had to meet the invasion of the White Huns. In this he was successful, and drove the invaders away. But in the latter part of his reign a fresh invasion on a larger scale took place. About the year 470 A.D. the Huns advanced into the interior of his kingdom and the constant fighting drained the resources of the empire. We know this because the gold coins dated in the latter part of his reign do not contain nearly so much pure gold as his earlier coins. Skandagupta died about the year 480 A.D. and with his death the empire passed away. But the dynasty did not perish; for Gupta kings continued to rule in the eastern provinces of the former empire for many generations afterwards.

Revival of Sanskrit and Hinduism.—Asoka caused his edicts to be engraved in Prakit, the language of the people. This was in accordance with Buddhist practice. Samudragupta's deeds are recorded in Sanskrit, the language of the Brahmans. There is no doubt that under Samudragupta the Hindu religion gained ground; but the two religions, having existed side by side in friendly rivalry so long, had borrowed one another's customs. Since the days of King Kanishka the Buddhists had been in the habit of worshipping the image of Buddha. Similarly the Hindus now worshipped the images of their gods, Brahma, Vishnu and Siva. This change may not have been brought about by actual copying of one religion from another. Rather

it was due to the natural human tendency to elaborate and introduce ceremony. The search after peace, abstract worship, was possible under the direct influence of so earnest an example as Gautama; but when his



Photo: Clifton & Co.

ANCIENT BUDDHIST TOWER AT SARNATH

influence was removed, weak humanity required a more material and easy form of worship. This tendency was reflected in both religions, though in image-worship it is believed that Buddhism took the lead.

The Gupta period saw the production of fresh Brahmanic literature, a great deal of which has reached us in the form of Sanskrit classics. The Puranas probably took their present form under the Gupta kings, and the Code of Manu, a book of Hindu law, written in Sanskrit verse, was probably produced at the same time.

The Code of Manu, besides laying down what was good and right in the every-day practice of life, gave rules for the daily guidance of the castes of India. We learn from this book that children were educated by the gurus. They left their homes after having been invested with the thread, lived under the same roof as the guru until their education was completed, and then returned to their homes to marry and enter into life. Manu's law ordained that woman should be held in respect, for on this depended the welfare of the whole race.

QUESTIONS.

1. Name two sources of information for the history of India in the fourth century A.D.

2. What great empire rose in the fourth century? What was the name of the second king? How were his deeds recorded? What great campaign did he make? What was his religion?

3. What conquest did King Vikramaditya make? Say what you know of the empire under this ruler. Were the highways safe? What does the Chinese traveller Fa-hien say about the religions of this time?

4. Under which king did the empire begin its fall, and what was the cause? What reason would you give for supposing that the Hindu faith gained more followers under the Gupta kings? What Hindu books belong to this period?

CHAPTER VII.

THE REIGN OF HARSHA AND THE CHALUKYA DYNASTY.

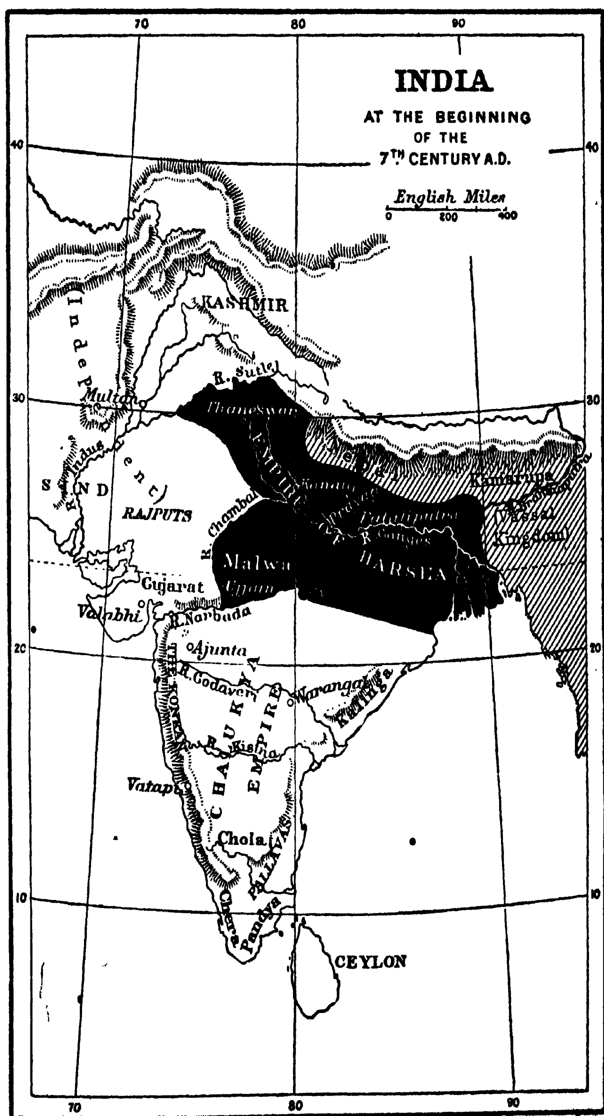
The Hun Invasion.—The Huns were a horde of Mongol nomads who had their home in Central Asia. This tribe of savages seems to have split into two sections, one of which invaded Europe, and, under their famous leader Attila, formed an empire that embraced a great part of the Western continent. The other section, known as the White Huns, overcame Persia, and attacked the old Kushan kingdom of Kabul. Skandagupta repelled their invasion of India in the year 455 A.D.; but ten years later the real invasion began, and did not cease until the best part of India had been conquered. By the year 510 A.D. the Huns completed the occupation of the Punjab and the greater part of Northern India, and their leader, Mihiragula, assumed the dignity of an Indian sovereign. India thus became a province of the Hun empire in Asia, which extended from the western frontier of Persia to China. Mihiragula was probably only a local king, and subject to a Hun emperor. The Huns were short, squat people, with broad shoulders, flat noses and small eyes. Their instincts were those of savages, and Mihiragula himself was a bloodthirsty tyrant. His cruelties at last induced the Hindus to unite in an attempt to drive him from the country. The chief king in this rising was Bala-

ditiya, king of Magadha. Mihiragula was defeated (528 A.D.) and driven to Kashmir, where he took refuge. A few years later he rewarded the king of Kashmir for his protection by seizing his throne. Then followed a conquest of the kingdom of Gandhara (Peshawar) and a persecution of the northern Buddhists, which only ended in the death of Mihiragula about the year 540 A.D. The expulsion of the Huns from India was shortly afterwards followed by their defeat in Persia, where their power was overthrown by the advancing Turks.

King Siladitya.—Little is known of India from the defeat of the Huns till the end of the sixth century. The Ganges plain was probably again divided into many small kingdoms ruled by local kings. In the West, however, there existed during this century a prosperous kingdom, centred probably at modern Ahmedabad, and including Cutch and the modern Baroda State. The name of the king who ruled this kingdom at the end of the century was Siladitya, a devout Buddhist, famed for his kindness and care of animals. The Chinese pilgrim and writer, Hiuen Tsang, who travelled in the country in the year 640 A.D., records the name of the kingdom as Ma-la-po.

The Reign of Harsha, 606-648 A.D.—The seventh century saw the formation of a new and powerful empire in Northern India. The record from which we obtain the history of the kingdom, and of another powerful kingdom in the south, is the book of travels of Hiuen Tsang, who stayed in India fifteen years collecting relics of Buddha and writing books. During this time he visited nearly every part of India, and so from his books we are able to learn a great deal about the state of India at that time.

In the year 606 A.D. Prince Harsha succeeded to the



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throne of the little kingdom of Thaneswar, famous in legend as the land of the Kurus. Harsha was an ambitious prince. Under his father he had seen his kingdom gain importance by successful war, and his ambition was to bring all India "under one umbrella". He possessed an army of 50,000 infantry and 20,000 cavalry, and with this force he began the conquest of India. Within six years he had conquered large stretches of territory in the north-west and the greater part of Bengal, and had increased his army to more than three times its former size. In the latter part of his reign his empire stretched over the whole of Northern India as far west as Multan and as far south as the Narbada (Nerbudda). Nepal was a vassal kingdom. He attempted to conquer the Deccan also, but could not overcome the king of the southern empire that existed at this time. The king of Kamarupa (Assam) recognised him as suzerain or overlord.

Harsha believed that a king should rule his people direct. To this end he travelled all over the country, holding court and punishing evildoers. Under his rule we learn from Hiuen Tsang that taxes were light, and violent crime was rare. But punishment for crime was more severe than under the Gupta emperors. A common punishment was the cutting off of a finger, or an ear, or even a hand. The king's revenues were obtained from the rent of the land. Learning was honoured by the government, and education was carried on both by Buddhist monks and Brahmans. The three religions, Buddhism, Jainism and Hinduism, existed, and were practised side by side. King Harsha was a Buddhist, and became more devoted to Buddhism in his later years. He was also a poet, and wrote dramas for the theatre. In his reign the Brahman author

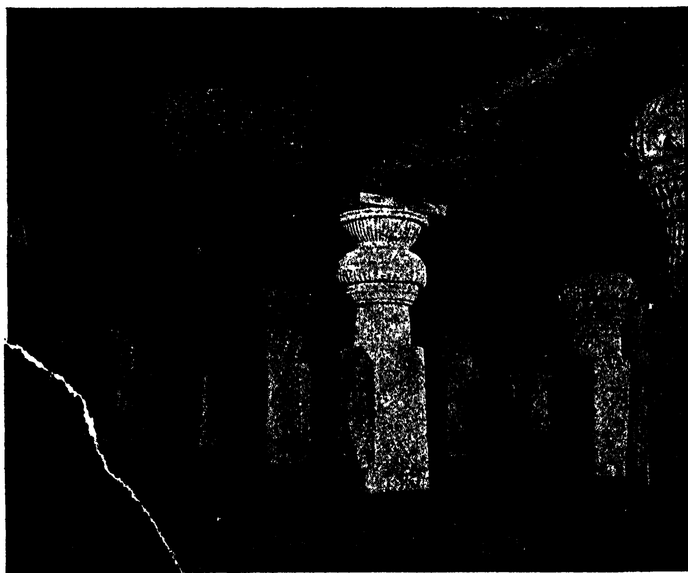
Bana lived, and from a book he wrote, entitled the *Deeds of Harsha*, we learn a great deal of the king and people.

The king's last conquest was made in the year 643 A.D., when he marched against the people of Ganjam. In the latter years of his reign he became a devout Buddhist, and forbade the taking of animal life. He built rest-houses, and supplied medicine, food and drink to the needy. He also founded Hindu temples and Buddhist monasteries, and built several thousand stupas (Buddhist) along the banks of the Ganges. At first he followed the Buddhism of Asoka, or the Hinayana doctrine; but before he died he joined the Mahayana sect founded by Kanishka, which was the religion of Hiuen Tsang. Harsha's capital was the famous city of Kanauj. Hiuen Tsang left India in the year 646 A.D., taking with him 657 volumes of manuscript which he had collected. Three years later King Harsha died, and the empire he had founded quickly became involved in disorder.

The Chalukya Dynasty, 608-850 A.D.—We have referred to a powerful Deccan kingdom that resisted and drove back the armies of Harsha. The dynasty that ruled it was founded in the sixth century by a chieftain named Pulikesin I. Its territory consisted of that which had formerly made up the great Andhra kingdom. Pulikesin was a Rajput, chief of a clan that had migrated from the north to the Deccan. Who the Rajputs originally were has not so far been determined. Their early home in India was Western and Central India. It is conjectured that they sprang from the Saka invaders of the second century, and possibly the Pallava invaders of Southern India, the Chalukyas of the Deccan, and the Rajput princes of Central India, all trace their descent from these early invaders. At any

rate the Rajputs have always been strict Hindus, and being a race of warriors, belonged to the Kshattriya caste.

Pulikesin made himself master of the town of Vatapi in the modern Bijapur district about 550 A.D., and established the dynasty that afterwards became the ruling power of Southern India. This rise to power did not occur until two generations afterwards, when



ELLORA CAVE.

Pulikesin's grandson ascended the throne of Vatapi as Pulikesin II. From the date of his accession, 608 A.D., this prince set to work to conquer the neighbouring princes and add to his own dominions. His conquests extended to Gujarat, Malwa, and the Konkan on the west. In the east he conquered the Pallava kingdom of Vengi as well as the Pallava kingdoms of the south.



KAIT ISWARA.
Chalukyan Hindu Temple in Mysore.
(From Fergusson's *History of Indian and Eastern Architecture*.
John Murray.)

All the southern kingdoms, Chola, Pandya and Kerala, were subdued and forced to look upon the Chalukyas as the sovereign power. After driving Harsha's armies back (620 A.D.), the whole of Peninsular India south of the Narbada river was subject to the Rajput Chalukyas. During his reign he sent a brother to rule over the eastern portion of his empire at Vengi. This brother set up as an independent sovereign and founded the Eastern Chalukya empire, which long retained its power. The remainder of the Chalukya dominions, ruled from Badami, became known as the Western Chalukya empire. Hiuen Tsang visited the court of Pulikesin and recorded what he saw there.

In the year 642 A.D. the hitherto victorious Pulikesin was defeated in battle by the Pallavas of Kanchi, who plundered his capital city and for the time being became the rulers of Northern India. But thirteen years later (655 A.D.) Vikramaditya I., a son of Pulikesin, defeated the Pallavas and captured their capital, Kanchi. The Chalukyas retained their power until the middle of the following century (850 A.D.), when they were overthrown by a prince of the old kingly Rashtrakuta family of Maharashtra, which for more than two centuries after this held the first place in the Deccan.

In the Chalukya empire, religious opinion underwent much the same change that we have described in the north. Hinduism gradually regained the ascendency, as Buddhism slowly faded. The Hindus built many temples at this time to their gods Vishnu and Siva. The famous temple of Ellora was carved from the solid rock about this time, a practice borrowed by the Hindus from the rival faith of Buddhism. The Jain religion was steadily followed in the south and west of India by a section of the population, and this sect during the Chalukya period gained considerably in numbers.

These southern kingdoms had interests abroad as well as at home. The Chalukya kingdom was visited by an embassy from Persia. A Pandya king, before the Chalukya kingdom was formed, sent an embassy to Augustus Cæsar, Emperor of Rome, and so many Roman coins have been found in Southern India that there can be no doubt that considerable trade was carried on between Rome and the South Indian kingdoms.

The Rajputs of Northern India.—While Southern India was under Rajput dominion, the Rajputs of the north were gaining political influence. Central India was the home of the most famous of the Rajput clans, the Chohans of Ajmir and Delhi, the Gahlots of Mewar, the Solankis, who held Gujarat and Kathiawar (the ancient kingdom of Anhulwarra), the Ponwas of Malwa, the Kachwahas of Gwalior and Amber, and the Tomaras of Kanauj. When King Harsha died his empire split up. It had been composed of a number of smaller kingdoms, and these kingdoms now declared their independence. In the wars that followed, the Rajput princes made themselves supreme. Famed for valour that has never been excelled in the history of the world, war was the very breath of life to them. Each clan conquered fresh territory for itself, until the greater part of Northern India fell to them. India, both south and north, was at this time wholly under Rajput domination, and Northern India remained so until the Mahomedan invasion.

It was while the Rajputs were paramount in India that Hinduism completely replaced Buddhism as the religion of the Indian continent. It was a period of trade and wealth. Up till the tenth century temples and religious buildings had been built of bricks. But under the Rajputs a number of temples were erected, built of stone, of delicate and beautiful design. Such

were the temples built at Delhi under the Chohans, at Ajmir, Kanauj, Jaunpur, and wherever there were Rajput states. Afterwards the Mahomedans used these temples in the building of mosques. Stone was first used for architectural purposes by the Rajputs of the Deccan, but the northern Rajputs were not long in making use of the same material for their buildings.

Kingdoms not under Rajput influence.—The Rajput influence did not extend to the east of the modern boundary of Oudh. There, in the territory now occupied by Bengal and Behar, a number of kingdoms under Hindu kings flourished. Here was Pundra, the modern Pubna, to the north of the Ganges, and Vanga, or Bengal proper, to the south. West of Vanga was the kingdom of Karna Suvarna, now Burdwan and Murshidabad. Tamralipta lay on the lower Ganges, and had the famous port of Rupnarayan, on the Hooghly. There was also Anga (Bhagalpur), Magadha (South Behar), and the kingdom of Tirhut. Of these kingdoms, Magadha alone maintained the Buddhist religion at this time. All the others were Hindu.

Hindu Reformers.—By the eleventh century the Buddhist religion had entirely disappeared in India. Hindu reformers rose and gave fresh vigour to the Hindu faith, which gathered more and more followers at the expense of the rival religion. The followers of Jainism on the other hand, in spite of persecution, remained faithful to their religion.

It was in the latter half of the eighth century that the Hindu reformer Sankaracharya was born. Sankaracharya travelled over the greater part of India, preaching in behalf of Siva, and making the worship of Siva popular among the people. He was not only a preacher and thinker, but also a learned Sanskrit scholar.

But although Buddhism gave way before the vigorous preaching of the Hindu reformers, its impression was left upon the people. For centuries the two religions had existed side by side in India, and many of the homely features of Buddhism were adopted by the Hindus. The early Vedic faith was now transformed into the Puranic form of the Hindu religion.

Ramanuja and Chaitanya.—In the eleventh century the South Indian reformer, Ramanuja, made the worship of Vishnu popular. He was succeeded by a line of reformers who carried on and spread his teachings



A Coin of a Pandya King.

Chief among these was Chaitanya, whose work was principally devoted to Bengal.

QUESTIONS.

1. Who were the Huns? Describe briefly their rise and conquests. Who was the local Hun king in India? When were they expelled from the country? For how long did they tyrannise over the Indian people?

2. To which kingdom did Prince Harsha succeed? What was his ambition? How far did he succeed in it? From whose writings do we learn of this king? Was the government of the country good? What reasons can you give for your opinion? What was King Harsha's religion? Did he prevent others from following other religions? Did the empire last after the death of King Harsha?

3. What great kingdom rose to power in Southern India? Under which king did this rise take place? What was the result of King Harsha's invasion? Describe the wars of this kingdom in Southern India. How do we know that trade was carried on between Southern India and Rome?

4. Name some of the best-known Rajput clans. By whom was stone first used for building purposes in India? What final change in religious thought took place during the ascendancy of the Rajputs?

CHAPTER VIII.

EARLY MAHOMEDAN RULE IN INDIA.

The Mahomedans.—Before studying the Mahomedan conquests of India, which began in the eighth century, let us inquire and learn who the Mahomedans were, and where they came from.

Mahomedans are those who follow the teachings of Mahomed, and believe him to have been the prophet of God. Arabia in the sixth century was the scene of wars and bloodshed. The Arabs were a wild people of un[illegible]dled passions. Tribes warred with tribes and towns with towns, and many cruel acts were committed. It was to change this that the prophet Mahomed arose and preached his religion.

Mahomed was born in the town of Mecca in the year 570 A.D. Although the Mahomedans in after years became great fighters and conquerors, Mahomed himself was a gentle man, whose mind revolted against the evil practices [illegible] were so rife among his countrymen. He began to [illegible]each a new gospel to his fellow-townsmen, ur[illegible] them to lead godly lives. The people of Mecca [illegible]e him away, but he was welcomed at the town [illegible]edina, where his good influence was quickly felt. [illegible] sent out a charter which set forth the duties of [illegible]itizens and forbade them to enter into useless [illegible] He became the virtual ruler of the city, and from [illegible]beginning sprang the commonwealth of Islam. [illegible]eccans attempted to capture the town of Medina.

To repulse them Mahomed called together an army; and in the year 630 A.D. he retaliated by marching on Mecca with ten thousand men and taking the city. From this day the followers of the new faith quickly multiplied. When Mahomed died he was succeeded by a line of Caliphs who carried on his work as head of the religion. Under the Caliphs great conquests were made. Moslem armies swept across Europe as far west as Spain, and across Asia till they conquered Persia and India.

Under the Caliphs also the new religion inspired men to write books and cultivate the fine arts. Arabic books of medicine and astronomy were held in high esteem in Europe, and some buildings in the Mahomedan style of architecture are among the most beautiful that have ever been built.

The Mahomedan Faith.—A religion that could cause a small nation of warring people to band together, and rise to conquer the world, must contain much that is great and good. Like other religions it enjoined on its followers great moral rules of life, and forbade also the taking of strong liquors. It commanded men to be tolerant to other religions, and to spare the women and children in battle. It enjoined constant prayer to the one supreme God. Mahomed was the prophet of God.

Mahomedanism differed from Hinduism in that it called for no priests to mediate between the believer and God, and Mahomedans, whether in Ar[illegible]a or India, found no occasion for the caste system. T[illegible] teachings of Mahomed and the great moral principles [illegible] the religion are contained in its sacred book, the Ko[illegible]. What Jerusalem is to the Christian, Mathura or K[illegible] to the Hindu, Mecca is to the Musulman.

Arabian Invasion of Sind.—In the year 712 [illegible] the Arabs, under a famous young leader named M[illegible]d Kasim, marched along the Persian coast bent [illegible] invasion of India. They fought a great battle at [illegible]

at the mouth of the Indus, and then marched up the Indus valley and took Multan. The whole of Sind thus became a Mahomedan province. The Indian women, when their army was defeated, refused to fall into the hands of the Mahomedans, and led by the king's sister, set their homes ablaze and perished in the flames. The young conqueror, acting on his religion, was tolerant in the hour of victory. He spared the lives of those who yielded, and did not touch the shrines of the Hindus. He contented himself with taking hostages for good conduct and imposed the poll tax, by which every Hindu had to pay for holding to his religion. But a new Caliph caused Mahmud Kasim to be put to death, and twenty or thirty years later, Sind ceased to be a province of the Mahomedan empire. The Arabs who remained settled in the country between Multan and the coast, and became a part of the Indian people.

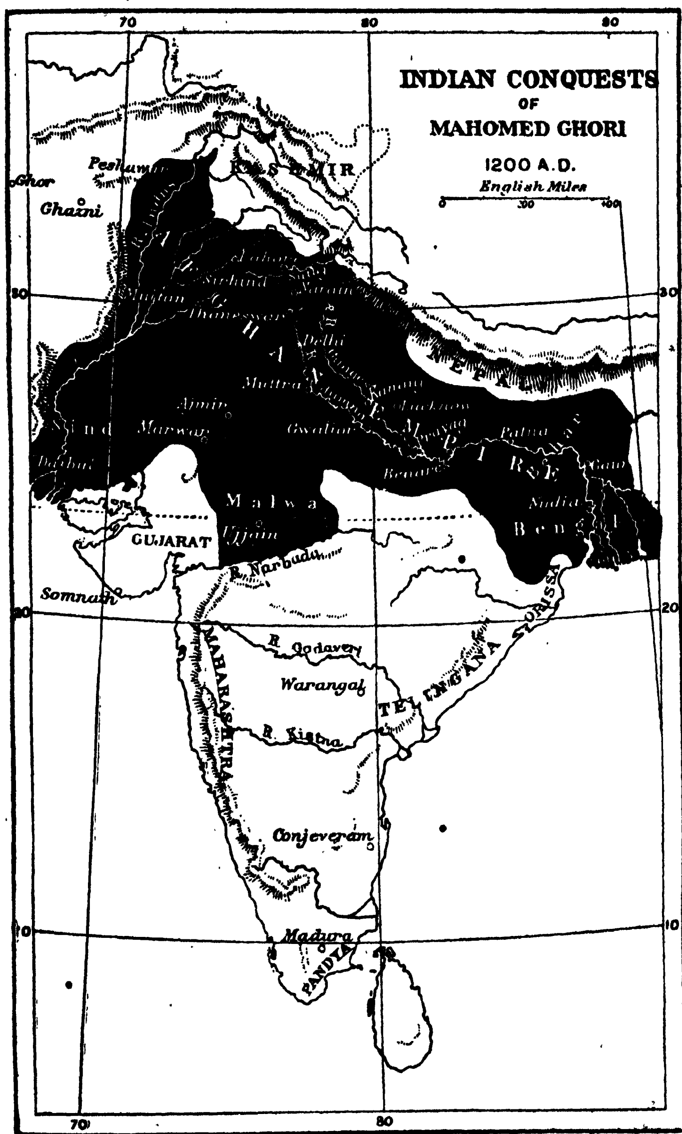
Mahmud of Ghazni, 1000-1030 A.D.—The Arabs, fired by religious zeal, had secured to themselves a great empire. But being so few in number they failed to hold their supremacy. The tenth century saw their power transferred to the more numerous Mahomedan Turki people, who became the dominant race in the Mahomedan empire. The Turks overran Persia, and advanced into Afghanistan. One Turkish prince established himself in the fortress of Ghazni, and it was his son, Mahmud, who, gaining strength from the neighbouring Afghan tribes, made descent after descent on the rich plains of India.

Mahmud's first attack was on the towns at the foot of the Khyber Pass. There he defeated Jaipal, the Rajput king of Peshawar, who met him with a large army and 300 elephants. Mahmud took the ornaments of his captives, with fabulous sums of money, and many slaves, but he took no lives unnecessarily. Between the years 1000 and 1026 Mahmud made sixteen cam-

paigns to India. In each campaign he sacked cities, threw down temples and idols, and carried off the booty to Ghazni. His deeds against the Hindu religion earned for him the name of "Idol Breaker". In one raid, Mahmud was met by a huge army under the Rajput and Punjab princes, who had banded together to resist him. Their chief was Anandpal, whose father, Jaipal, had after defeat burned himself in disgrace upon the pyre. In this great fight fortune alone enabled Mahmud to gain the victory. Mahmud's fame quickly spread among the Mahomedan peoples of Asia, and thousands flocked to his standard to prosecute the Holy War against the Hindus. In 1018 the famous city of Kanauj was entered and all its temples were razed to the ground. In 1026 the Sultan made his way into Gujarat and captured the sacred city of Somnath. He took the temple gates with him to Ghazni with a million pounds worth of treasure.

In his own city of Ghazni Mahmud gathered round him learned men. Here were Baruni the astronomer, Farabi the philosopher, and Firdausi the poet. Although a rough soldier, Mahmud could appreciate also the finer side of life. He founded a university at Ghazni, with library, museum and professors. Under him the kingdom of Ghazni expanded till it reached the Caspian Sea. But he had no ambition to conquer India. The only territory he annexed was the Punjab. His wars were holy wars pure and simple, and the treasure he won was used to enrich his own kingdom and add glory to his religion. Mahmud's own energy and skill as a soldier won for him an empire, but his empire barely outlived him. On his death in the year 1030 A.D., the succession was disputed by his sons, and before long the house of Ghazni had to give way to stronger rivals.

Mahomed of Ghor.—Mahmud's successors were all



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enmity with the princes of Ghor, another princedom of Afghanistan. In 1155 Ala-ud-din, the prince of the house of Sur, the rulers of Ghor, attacked Ghazni, slew the men, enslaved the women, and destroyed the city. Mahmud's tomb alone now stands to mark the site of his old capital. Twenty years after (1174), a successor of Ala-ud-din mounted the ruined throne of Mahmud. This was the famous soldier Mahomed Sur.

Mahomed's life, like Mahmud's, was spent in making war on India. In the year 1175 he took Multan, and by the year 1182 had subdued the whole of Sind down to Daibul on the sea-coast. Having taken Peshawar, Mahomed in 1184 conquered Lahore, which had formerly been a province of Mahmud's empire. He next seized Sirhind, and by so doing provoked the Rajputs. At the battle of Narain in 1191, this warrior people totally defeated the Afghans, who were driven over the Indus back to their own country.

The next year Mahomed returned with an army of 120,000 men, Afghans, Turks and Persians. He met the Rajputs in the same field of Narain and totally defeated them. Ajmir fell into his hands, and Kutb-ud-din Aybek, a slave of Mahomed Ghori, was appointed viceroy of India. Mahomed then returned to Ghazni, but the next year found him adding Kanauj and Benares to his dominions Meanwhile his generals had conquered Behar and Bengal, Kutb-ud-din had taken Gwalior, and the whole of Northern India thus became a province of the empire of Ghor.

In the year 1203 Mahomed attempted to extend his empire in Central Asia as Mahmud had done. He was defeated, and at once the greater number of his Indian conquests rose in rebellion and declared their independence. Kutb-ud-din remained loyal. Mahomed swept down on India once more and reduced the rebellious cities to order. While preparing for another campaign

to the west of his own kingdom he was murdered in his tent (1206).

Mahomed, unlike the more brilliant Mahmud, did not draw to his capital poets and philosophers and men of wit and learning. But his conquests in India were more permanent than those of Mahmud. After his death, the viceroy, Kutb-ud-din Aybek, founded the first Mahomedan dynasty of Delhi, and Mahomedan rulers continued to occupy that throne until the year of the Sepoy Mutiny.

Why India was easily Conquered.—In the eleventh and twelfth centuries, Mahmud and Mahomed had been able to plunder the rich cities of the northern plains, because there was no Hindu kingdom strong enough to resist them. Harsha's kingdom had dissolved into a number of Rajput states, and there was so much jealousy among the Rajput princes that they would not join together to drive out the invader. So the Mahomedan invaders, instead of being met by organised armies as they would have been in Harsha's time, were resisted by the small forces of lesser kingdoms which they demolished piecemeal, and thus India fell an easy prey to Mahomedan enterprise.

CHAPTER IX

TURKI AND PATHAN KINGS.

1206-1526.

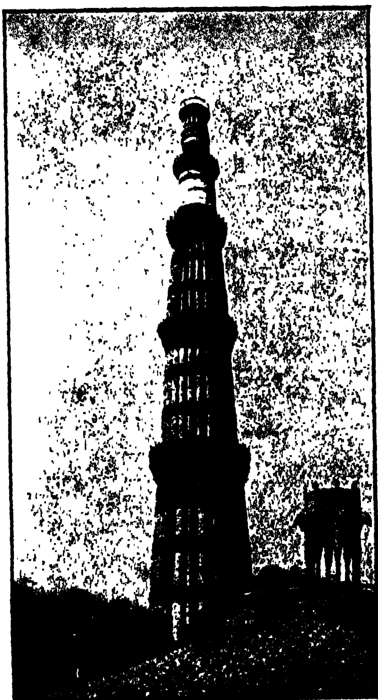
WHEN Mahomed of Ghor died, his viceroy in the Punjab, the trusted Aybek, became sultan at Delhi, and founded the first Mahomedan dynasty in India. This line of kings was the first of five Turki or Pathan dynasties that followed one another at Delhi until the invasion of Babar in the sixteenth century.

The Slave Kings, 1206-1290.—Kutb-ud-din Aybek was a Turki slave. The kings who followed him were either his own descendants or descendants of his slaves, and for this reason the name of slave-kings has been given to the dynasty. Aybek was a good ruler. He showed toleration to the Hindus. During his short reign robbery was put down, and the roads were made safer for travellers. The famous minaret of Delhi, the Kutab-Minar, was built either by Aybek or by his successor, In 1210 he died of a fall from his horse while playing *the mall*, or polo.

The next slave-king of distinction was Altamsh, who ruled from 1211 to 1236. Altamsh, who had been a slave of Aybek's, was, like his master, a Turk. He had not been on the throne long when India was invaded by Mongol hordes of savages from Central Asia. Fortunately for India, they did not stay, but, after wintering on the plains, they returned to the mountains.

When Altamsh had reigned for twenty years, and

made his kingdom secure, he took the title of "Mighty Sultan," and caused broad-pieces to be coined with Arabic characters upon them. This coin, known as the tanka, was the original of the modern rupee. Up to this time the coins of India had been small, and bore upon them the bull of Siva or some similar Hindu device.



THE KUTAB-MINAR.

When Altamsh died in 1236, he was succeeded by his son, Firoz Shah; but the son died a few months after, to be succeeded by his sister, Raziyat-ud-din the only woman to occupy the throne of Delhi. Altamsh before his death had named this daughter as his successor in preference to his sons, whom he knew to be weak and unstable. Raziyat-ud-din strove to fight the Mahomedan prejudice against being ruled by a woman. She wore men's clothes, and rode her elephant with face uncovered to make her sex less apparent. She was a wise and strong ruler, and held the throne for three years, but in the year 1240 was defeated in battle by a rebel governor, and her brother seized the throne.

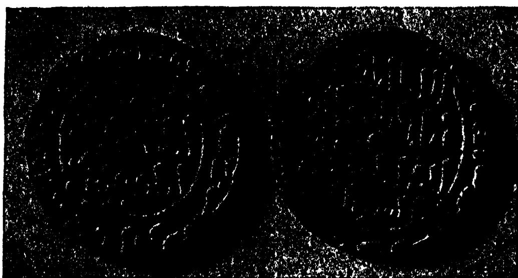
The brother was a weak ruler, and the ruling power passed into the hands of the commander of his armies, Balban. Balban was a remarkable man. He was a Turki slave who had served Raziyat-ud-din as chief huntsman. He was a vigorous ruler and able soldier, and in 1245, when the Mongol hordes again visited India, it was Balban who marched against them and drove them to the hills.

In the year 1266, the king, Nasir-ad-din, died, and Balban, who had for twenty years been virtual ruler, succeeded as sovereign.

Balban, 1266-1287.—In the harsh times of which we are writing, gentleness was often mistaken for weakness. If a king was mild, the nobles sought his downfall. By supporting a rival's cause they hoped to better themselves. In the same way, if robbery was not sternly repressed, robbers sprang up on every side. So it was in the reign of Nasir-ud-din. The greater part of Balban's life had been spent in watching the borders or quelling revolts for his master. When he in turn became master, he took stern measures to pacify the country. As mildness was taken for weakness, so severity and even cruelty was hailed as strength. Balban put down disorder with a strong hand. His armies scoured the jungles in search of robbers, and thousands were put to death, so that for sixty years afterwards the roads in Northern India were safe. He also cut ways through the forests and made roads, which helped to preserve order in the kingdom. Under Balban the army was organised and drilled to resist invasion on the part of the Tartars or Mongols, whom everyone dreaded.

Balban's severity and fame as a soldier preserved order in his country till the latter part of his reign. When the king was old, the governor of Bengal,

Tughril, assumed the dignity of an independent sovereign. Tughril was the fifteenth governor of Bengal since its occupation by Mahomed of Ghor He was so far removed from the central authority that his rebellion offered a fair chance of success, and many joined him. Two armies were sent against the rebel governor, and each was unsuccessful. Then the aged and angry king marched through the rains with an army. Tughril fled, but was captured and beheaded For a week Balban's soldiers were engaged in merci-



A Gold Coin of Balban, Sultan of Delhi, Struck at Delhi.

lessly killing and hanging up the bodies of the rebels as a punishment and warning to those who were disloyal to the reigning house.

In the year 1287 Balban died, and three years later the dynasty ended.

Khalji Dynasty, 1290-1320 A.D. — Among the Mahomedan Turks who had come to India there were many Afghans or Pathans. One powerful clan of Pathans was the Khalji, named after their native Afghan town of Khalj. The Khalji chief, Jelal-ud-din Firoz Shah, mounted the throne of Delhi in the year 1290, and founded the Khalji dynasty. Firoz was an aged and mild ruler, much too gentle for the troublous

times in which he lived. In the year 1296 he was assassinated by his nephew, Ala-ud-din. Ala-ud-din ruled Hindustan for twenty years. His first act was to blind or kill those officers of Firoz who had conspired with him to assassinate the king.

Ala-ud-din was a warrior. Up to this time the Afghan territory stretched no further than the Narbada river. While still prince, Ala-ud-din penetrated south into Maharashtra as far as the Maratha capital of Devagiri (near Poona), which he captured. Now that he was king, he fulfilled his ambitious plan of conquering the whole of the Deccan.

The first years of his reign were taken up with the defence of the kingdom against the Mongols or Tartars. In the year 1297 Delhi was threatened by a force of 200,000 of these warlike people. Ala-ud-din marched out of Delhi against them, and defeated them on the plain of Kali. Many of the Mongols remained in the country, adopted Islam, and settled in the town of Moghulpur, near Delhi. In course of time Ala-ud-din began to fear the strength of these people, and caused all the men—some thirty or forty thousand—to be destroyed in a day. The women and children were turned adrift upon the world to fare as best they could.

In the same year as the Mongol defeat, Gujarat was finally subdued. In 1303 the Rajput State of Chitor was conquered. Ala-ud-din then began his famous Deccan campaigns. These were three in number. In the first (1308) his general, Malik Kafur, recovered Devagiri (Deogarh), conquered by himself fifteen years before. In the two following years the same general made two more distant campaigns, penetrating through Mysore to the Malabar coast, and returning with a vast booty in elephants and treasure won from the Hindu rajahs of the south. This treasure made Delhi a scene of great luxury and wealth.

Ala-ud-din in his pride now gave himself the title of "Second Alexander," which was engraved on his coins. At the same time he grew suspicious of his nobles, and the measures he took to keep the power entirely in his own hands and cripple those who were likely to become dangerous to him made his rule a reign of terror. His spies sought for information all over the country. The words of the nobles, uttered in their own houses, were carried to the ears of the king. Because wine-drinking led to rioting and dissatisfaction, and might lead to danger for himself, the king forbade it entirely. So many enemies had he that only by taking the utmost precautions was he safe. Noblemen were forbidden to gather together, or even to visit one another. All this oppression was meted to the Mahomedans; the case of the Hindus was harder still. They were taxed to the extent of half the produce of their land. The revenue officer forced payment by blows, and subjected Hindus to every form of insult.

In 1316 Ala-ud-din died. A bloodthirsty tyrant, who ruled by his own force and power, he left a rebellious empire to his successor. His general, Kafur, usurped the power for a few weeks, during which many political murders took place. On his assassination, Kutb-ud-din Mubarak came to the throne (1316).

The new king tried to earn the goodwill of his subjects by throwing coins broadcast and by similar prodigal acts. He opened the gaols and set the prisoners free, abolished the heavy taxes of Ala-ud-din, and then entered into a life of the utmost dissipation and extravagance. Bribery and corruption flourished in the new reign as it had never done under the stern rule of Ala-ud-din. The power quickly passed from the hands of the new ruler to a low-caste Hindu, Khusru Khan. When the Rajah of Devagiri rebelled, the king caused him to be flayed alive, and thus

showed a cruelty equal to that of any Pathan monarch. Mubarak murdered and blinded his near relations, cut off the nose and ears of the new Hindu Rajah of Devagiri, and finally was murdered himself by his favourite (1321).

Khusru Khan now became king under the name of Nasir-ud-din, and then followed a short period of bloodshed and murder worse than had hitherto been known in India. It did not last for many months. A famous chief named Tughlak, who had been defending the northern passes against invaders, marched his troops down from the north, and caught and beheaded Khusru Khan. Tughlak himself was then chosen by the nobles to fill the vacant throne.

Our information of Balban and Ala-ud-din is largely obtained from the historian Biruni, who lived at this time.

Tughlak Dynasty, 1321-1388.—The warrior Ghias-ud-din Tughlak proved a just and vigorous king. He reduced the heavy taxes so that the people, instead of paying one-half of their yearly earnings, paid but one-tenth. The Hindus were more heavily taxed than the Mahomedans, but they were not ground down to a state of abject poverty.

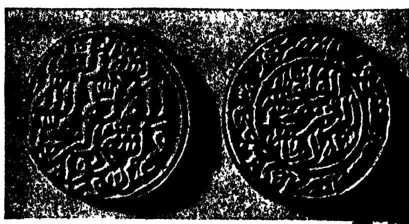
During Tughlak's short reign the province of Bengal was won back to the Delhi empire. Ever since the days of Balban this province had been more or less independent. Tughlak's son, Prince Juna, was successful in the Deccan, and extended the Mahomedan dominions down to the country of Telingana.

On his return from the campaign in Bengal the king was killed by a roof falling upon him, and Prince Juna succeeded to the throne (1325).

Mahomed Tughlak.—The young king was a man of cultured tastes. He was a successful soldier and a man of great ambitions. Yet in all the great projects he

undertook he failed, and his reign was a period of rebellions. The reason for this failure can be found in the character of the king himself.

In the first place he tried to rule by repression. If a revolt broke out it was quelled with cruelty; the greater the resistance the greater the punishment. Some of the tortures inflicted by the king are described by Biruni, and other historians of the time. Trained elephants, with tusks armed with iron blades, tossed victims in the air, trampled them underfoot, and chopped their bodies to pieces. The sultan's brother, suspected of treason, was beheaded. His nephew was



Gold Coin of Mahomed III. [redacted]

flayed alive and roaste[redacted]lesh was sent to his family. Yet [redacted]d at the palace for alms went aw[redacted]

Mahomed w[redacted]an, savage and generous by turns. He h[redacted] capable of forming great projects, yet too [redacted] to control his own impulses, and therefore far[redacted]table to give effect to his plans and ambitions[redacted] later years, when he found that his tyrannous[redacted] only raised greater resistance he consulted adv[redacted] tried milder measures.

Mahomed ta[redacted]people heavily, and the revenues so raised were[redacted] the following purpose:—

He kept an [redacted]ding idle with a view to some

day conquering Persia. Another army was sent to conquer China, and perished in the Himalayan passes. He kept a magnificent court, to which came poets and philosophers. Round about him were favourites and court officials. On all who pleased him he lavished money and gifts.

In the latter part of his reign even the great wealth of the Delhi kingdom failed to satisfy his needs. Mahomed increased the taxation. The consequence was that the rich turned rebels, and the poor, to save their last few pice, fled into the jungle. The mad king, furious at the smallness of his revenues, ringed the jungles round in which the poor Hindus had taken refuge, and hunted them as he would wild beasts. The Doab and the Kanauj and Daulatabad districts were laid waste in this way, and thousands of people were massacred. Mahomed's folly and wickedness reached its climax when he determined to move his capital from Delhi to Devagiri (near Poona). This part of his kingdom, being [illegible] from Delhi, had hitherto escaped his extortion [illegible] determined to start afresh in this new [illegible] named Daulatabad ("empire city"). He [illegible] nd ordered the whole of the Delhi popula[illegible] elongings to the new capital, which was [illegible] ere make new homes.

In a wholly foreign town, wi[illegible] vledge of the country, without provisions, or [illegible] finding them, the people died of sheer desp[illegible] king had to recognise the failure of his [illegible] allowed the people to return. But when the [illegible] to Delhi the city was only half populated.

In the year 1341, nearly twen[illegible] after his succession, the king began to refor[illegible] lid away with the extra taxes, and sat twice a [illegible] ear complaints from his people. In time of fa[illegible] ave help from

the royal treasury. He also lent money to the raiyats who had been so persecuted that they had no means with which to carry on the cultivation of the land. To increase the money in his kingdom he tried the following plan. He began to coin a copper coin which he declared by law was equal in value to the silver tanka. If the government treasury had been rich the people would have known that the copper coins could be replaced by silver coins, and the scheme might have been successful. It would have been similar to our system of Government currency notes. But the copper coins of Mahomed represented money that did not exist, and those people who held silver tankas refused to part with them in place of copper, so this scheme of the king's to increase the money circulation in the country was a failure. Another cause for the di[redacted]f the copper coins was that in those days ther[redacted] mint with machinery to make coins exactly al[redacted]it was easy to make counterfeit coins. Copp[redacted] cheap, private mints sprang into existence all [redacted]ountry and manufactured copper tankas till t[redacted] so common and easy to get that the coin b[redacted] less.

In the early years of his reign [redacted] Tughlak ruled over an empire that stretche[redacted]sea to sea across India, and from Lahore i[redacted]rth to the southern extremity of the Deccan[redacted]e provinces gradually fell away. People gre[redacted]f the king's mad acts. There were revolts [redacted], in Bengal, Oudh, Gujarat and at Lahore and[redacted]. Bengal and the Deccan became independe[redacted]ere never recovered to the Pathan empire.

Mahomed died on the banks [redacted]us in 1351 while quelling a rebellion in Sind an[redacted]

QUESTIONS.

1. What was the extent of the Delhi empire at Ghias-ud-din Tughlak's death?

2. Was Mahomed Tughlak an impetuous king? Did he attempt to rule by gaining the goodwill of the people?

3. How did Mahomed use up the wealth of his kingdom? When his treasury became empty he imposed heavier taxes. What punishment did he inflict on the Hindus who fled to the jungle? Failing to raise sufficient money by extra taxation how did he attempt to increase the money circulation? Why did this scheme fail?

4. What great act of folly did he commit with a view to raising revenues in the Deccan? What was the state of the Delhi empire at the time of Mahomed's death?

5. If you had the choice of living in the time of Mahomed Tughlak or at the present time, which would you choose?

CHAPTER X.

TURKI AND PATHAN KINGS—(*continued*).

1206-1526.

Firoz Shah, 1351-1388.—Firoz, a cousin of Mahomed's, was chosen by the army leaders to succeed him. The new king had lived as a son with Mahomed for many years, but his disposition was quite different. He was a sympathetic and pious man, who had a horror of cruelty and bloodshed. Such a man in those unsettled times, without help, would not have remained in power very long. But Firoz was fortunate in having an able vizier. This was Makbul Khan, originally a Hindu and native of the Telingana kingdom on the east coast.

Mahomed left India in a state of rebellion. Before he died the Deccan broke free from the Delhi empire, and formed itself into the powerful Bahmani kingdom. The other great provinces which had rebelled were Bengal and Sind. Firoz led an army into Sind, and after encountering many difficulties, caught the rebel governor and led him in chains to Delhi. But he was gone so long on this expedition that rumours spread that he was dead, and his vizier was obliged to pretend to receive messages from him to prove that he was still alive and so preserve his throne. He led an army to recover Bengal, but in order to avoid bloodshed gave up the campaign.

In his own kingdom at Delhi Firoz began his rule with a wise and merciful act. The poor raiyats to whom

Mahomed, in a good moment, had lent money for the cultivation of their land, were unable to repay the debt. Makbul advised the king to forego these debts. The documents were publicly burned, and the raiyats, freed from their money troubles, worked unhampered at the production of crops, and thus steadily increased the prosperity of the country.

The emperor was fond of display. He celebrated victories by founding new cities, and in this way Firozabad on the Jumna and Jaunpur came into existence. He also built Fathabad and Hisar Firoza, and to supply them with food, he constructed a system of canals from the Jumna and Sutlej to irrigate those districts. These were not the only irrigation works carried out by Firoz Shah. Similar canals were built in other parts of the empire to the lasting benefit of the people.

Another form of display on the part of the king was to gather together huge numbers of slaves under his orders. No less than 40,000 guarded him at the palace. Altogether there were 180,000 people supported by the government treasury. Firoz rewarded his officials, many of whom were slaves, by granting them districts and provinces to govern. The emperor was charitable. Each year 100 lakhs of tankas were given to the poor. No aged servants of the palace were turned adrift when unable to work longer. Firoz was kindly towards the Hindus, though the public worship of idols was forbidden and Brahmans were taxed.

Firoz reigned for thirty-five years, and during that time the kingdom advanced from extreme poverty to prosperity. The writers of this reign, of whom the chief was Afif, say that under Firoz all men were free and happy, the court was splendid, and no one was needy. The king died in the year 1388 when ninety years of age.

The Invasion of Timur, 1398.—While Firoz was alive the provinces were loyally held for him by the slaves and favourites he had appointed as fiefholders. But these fiefholders had not the same feeling of loyalty for his successor. During the next ten years these newly-made rulers broke from their allegiance to Delhi, and in consequence the Delhi empire was split up into a number of smaller states. There was no strong ruler to succeed to the Delhi throne, and many Hindu chiefs who had hitherto been subject to the emperor began to evade the payment of tribute. In Delhi itself there was little order. Tughlak II., the new king, was killed in the palace five months after his accession. The next, Abu-Bakr, after reigning a year, was deposed by his uncle Mahomed, who spent four years fighting turbulent rajahs and was then succeeded by his son Humayun, known as Sikandar Shah. This prince died after reigning six weeks. Mahmud, the new king at Delhi, had to share the kingdom with a rival cousin, Nasrat Shah, who established a court at the new city of Firozabad.

In the year 1398 the great Asiatic conqueror Timur left his capital, Samarkand, for the invasion of India. Timur was the leader of the Moghuls or Mongols,[1] a people of mixed Turki and Mongol origin. Under their redoubtable leader they had spread over Persia, conquered Afghanistan, and become supreme in Central Asia. Timur crossed the Indus and Chenab rivers, and, joined by his grandson Pir Mahomed, who had captured Multan, advanced on Delhi. The path of his army was marked by smoking villages and dead bodies. Wherever he had been the country was laid waste. The Rajput fortress of Bhatnir was taken and 1,000 Hindus were slain. Panic-stricken the Hindus fled before the invading army, which was not seriously opposed till it

[1] Moghul is the Arabic spelling of Mongol.

reached Delhi. Here the king, Mahmud, waited with some 10,000 horsemen, 40,000 foot soldiers and 125 armed elephants, against the 100,000 men of Timur. The latter, unable to spare enough soldiers to guard his



TAMERLANE (TIMUR).

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prisoners, some 100,000 in number, caused them all to be slain. In the battle that followed Mahmud's army was outnumbered and outgeneraled. Its centre held firm till Timur ordered his archers to kill the mahouts

and wound the elephants, when it broke into confusion, and the conqueror entered Delhi. Timur accepted a ransom to spare the lives of the people, but quarrels in the city led to a general massacre which lasted for three days. The city was looted of all its treasures, and thousands of captives were sent to Samarkand. After fourteen days of feasting Timur left Delhi, and took his way north. On the way he captured the towns of Firozabad, Meerut, Hardwar and Lahore, slaying the Hindus and carrying off the women and children.

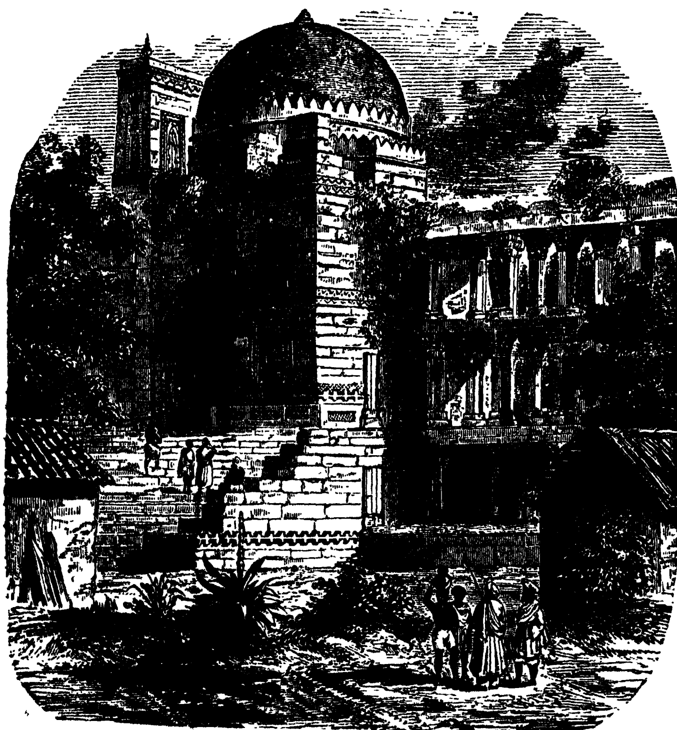
Timur's invasion was a holy war of the Mahomedans against the Hindus. Having spent six months slaying, burning and looting, he returned to Samarkand, having earned the name in India of the "Scourge of God".

When he had gone the vizier of Sultan Mahmud took up the government of Delhi, and Mahmud set up a new court at Kanauj. Eight years after, on the death of the vizier, Mahmud returned to Delhi to rule over the Doab and Rohtak, all that was left of the Delhi empire. In the year 1412 Mahmud died, and the Tughlak dynasty came to an end.

The Sayyids, 1414-1451.—No actual king succeeded Mahmud. The government fell into the hands of Khizr Khan, the governor of Multan. Khizr Khan was the first of four rulers who carried on the government of the Delhi kingdom until the year 1451. They are known as the Sayyids.

The Dismemberment of the Delhi Empire.—Timur chose for his invasion the time when the central authority at Delhi was weak and could offer little resistance. After his invasion India broke up into the following chief kingdoms: Bengal, Gujarat, the Deccan or Bahmani kingdom, the Vijayanagar kingdom of the south, Telingana on the east, and the Jaunpur and Malwa kingdoms. We will outline the extent of their territories.

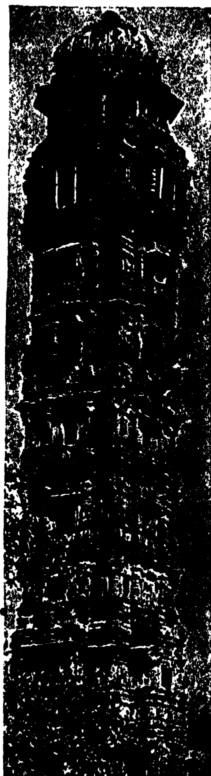
Bengal.—Bengal had been independent ever since Firoz Shah had given up his attempt to conquer it. The kingdom was generally divided into two, the eastern portion being governed by a king whose capital was Sonargaon, close to Dacca, while the king of the western



View of Gateway of Jama Masjid, Jaunpur.
(From Fergusson's *History of Indian and Eastern Architecture.* John Murray.)

portion lived at Gaur. The ruling dynasties were generally Mahomedans, some of the kings being of Turkish origin. The courts were maintained with great pomp and splendour

The Jaunpur Kingdom, 1394-1477.—Although nearer to Delhi than Bengal, the Jaunpur kingdom had broken away from the parent State and begun a separate existence. The founder of the ruling dynasty was one of the slave officials of Firoz Shah. This dynasty extended to six kings. Under their skilful rule the kingdom expanded until it included Kanauj, Oudh, Behar and Tirhut. The most distinguished king of the dynasty was Ibrahim Shah, who reigned from 1401 to 1440. During his reign the Jaunpur army actually invaded the old Delhi kingdom. The dynasty fell through the ambition of Husain, the last of the line, who was defeated in 1477 by the Delhi king of the time. Evidence of the wealth and power of the kingdom can be found in the stately Mahomedan ruins that stand in Jaunpur to-day. The Jaunpur kings were known as the "Kings of the East".



TOWER OF VICTORY, CHITOR.

The Malwa Kingdom, 1401-1531.—Another of Firoz Shah's fiefholders, Dilawar Khan, broke away from the Delhi suzerainty at the time of Timur's invasion. Dilawar Khan's fief was in Malwa and included the ancient Hindu city of Ujjain. The first dynasty, founded by Dilawar Khan, came to an end in 1434, when the vizier murdered his master and became king instead. This new king, Mahmud, conquered Ajmir and tracts of territory on the Jumna, and invaded Delhi. His downfall was brought about

by the Rajput Rana of Chitor in 1440. The Pillar of Victory at Chitor commemorates this event. The kingdom was finally annexed by Gujarat in 1531.



AHMED SHAH'S TOMB, AHMEDABAD.

The Gujarat Kingdom, 1397-1572.—Gujarat, like Bengal, had never been held so securely by the Delhi kings as the nearer provinces. In 1396, Zafur Khan, one

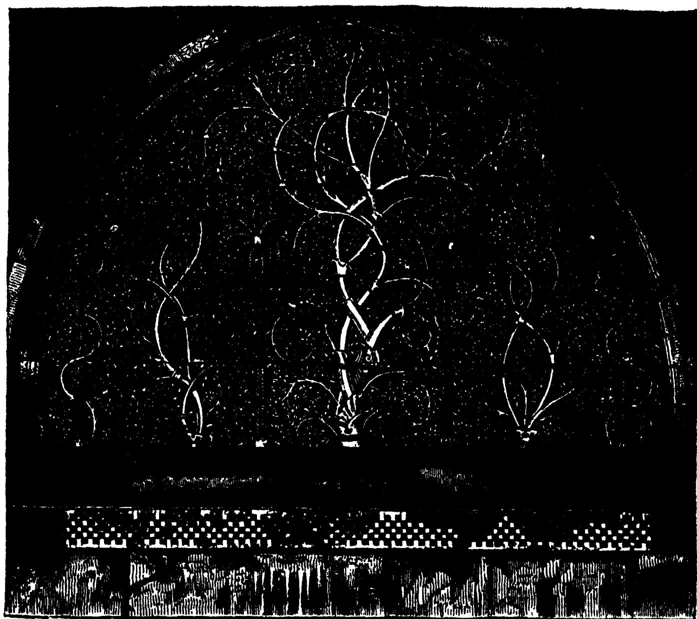


GOLD COIN OF MAHMUD I. OF GUJARAT, 1458-1511.

of Firoz Shah's fiefholders, assumed sovereignty. The dynasty of kings thus founded ruled for nearly two centuries, and during this time the kingdom rose

to great power. Ahmedabad, the fortress of which was founded by the second king, became the capital city, and contains many of the royal tombs.

The most famous ruler of this line was Bahadur. This king in 1531 annexed Malwa and forced the Rajputs and Deccan kings to admit his superiority. Being a maritime country considerable trade was carried on

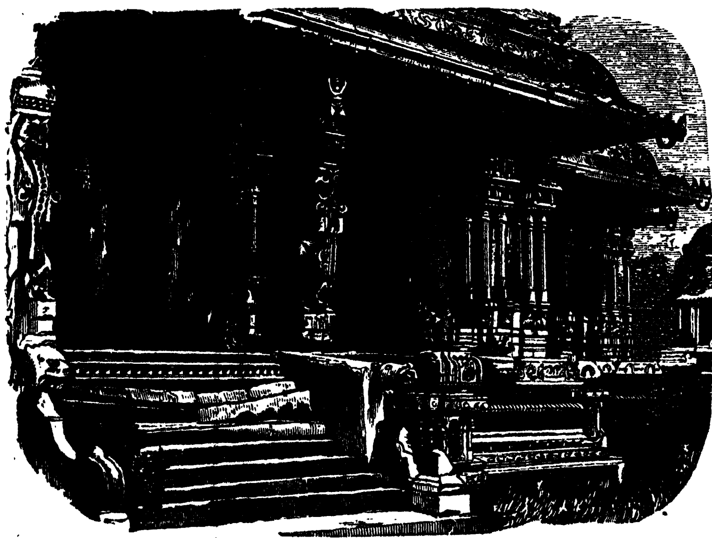


WINDOW AT AHMEDABAD.
(From Fergusson's *History of Indian and Eastern Architecture.* John Murray.)

from the ports of Gujarat. To protect the trading ships from pirates the Gujarat kings kept a fleet of vessels, which in later times fought a sea battle with the Portuguese. Gujarat was finally annexed by the Moghul empire.

The Bahmani Kingdom, 1347-1526.—The Deccan was

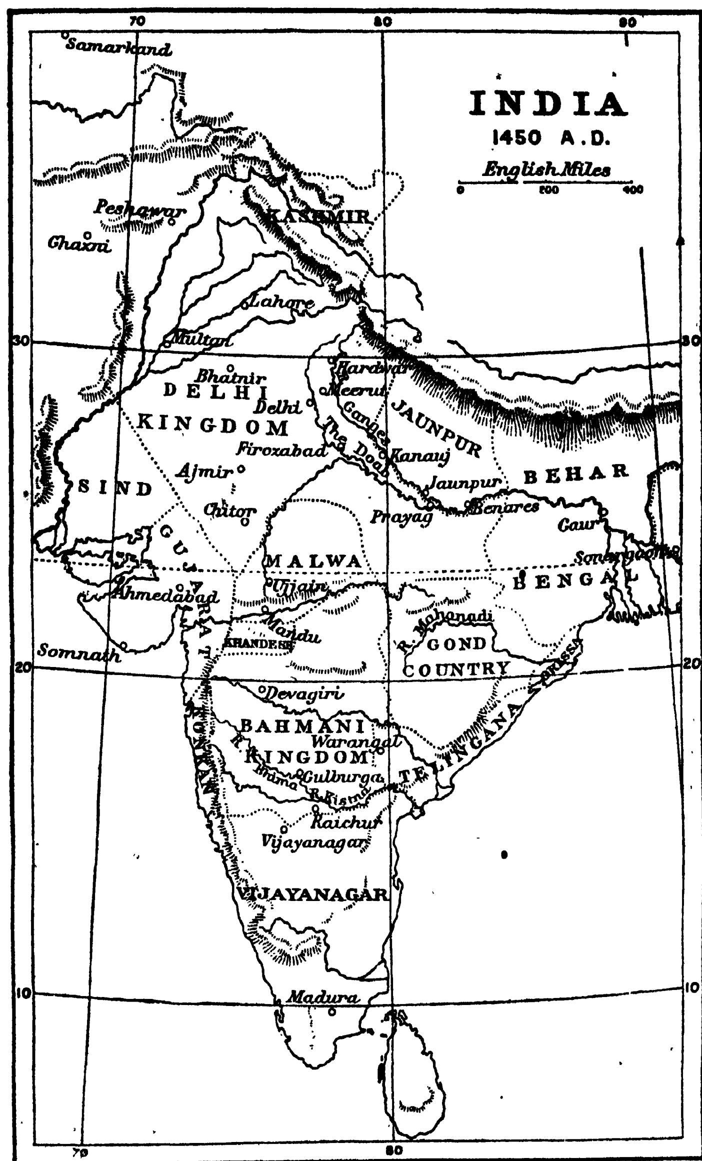
the first province to secede from the Delhi empire. In 1347, the Afghan commander, Hasan Gangu, rebelled against Mahomed Tughlak and founded the Bahmani dynasty. His territory consisted of nearly the whole of the Deccan, including Mysore and the Carnatic. To the east of it lay the Hindu kingdom of Warangal or Telingana. To the south, beyond the Krishna river, lay the great Hindu kingdom of Vijayanagar, while the little



PORCH OF A TEMPLE AT VIJAYANAGAR.
(From Fergusson's *History of Indian and Eastern Architecture*. John Murray.)

kingdom of Khandesh, through which the Tapti river flowed, lay to the west. The capital city was Gulburga.

The Bahmani kingdom, during its prosperous days, was the most powerful in Southern India. It was successful in war against the Telingana kingdom, and forced the Vijayanagar rajahs to pay tribute. War with the latter State was constant, the cause of dispute being the



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district in which stood the fortress of Raichur, held by the Mahomedan kingdom. In each war the unsuccessful Hindu state was subjected to massacre and devastation at the hands of the Bahmani soldiers. In the latter half of the fifteenth century the Telingana country was conquered, but shortly afterwards the five provinces into which the Bahmani kingdom was divided separated themselves into individual states, and the Bahmani kingdom ceased to exist. The smaller kingdoms thus formed were :—

Berar, formed in 1484.
Bijapur, formed in 1489 by Yusuf Adil Shah.
Bidar, formed in 1492.
Ahmednagar, formed in 1490.
Telingana regained its independence.
Golkonda became a separate kingdom, 1512.

The Portuguese visit India, 1498.—It was shortly after the partition of the Bahmani kingdom that the Portuguese visited India. In the year 1498, Vasco da Gama, who was the first European to reach Indian waters by sea, cast anchor off the Malabar coast opposite the port of Calicut. At this time Portugal was the most enterprising maritime nation in the world. The King of Portugal fitted out another expedition to follow up the discovery, and a factory was established at Calicut. But, besides trade, the intention of the Portuguese was openly declared to be the conversion of Hindus to Christianity. They quarrelled with the local rajah, known as the Zamorin, and moved down the coast to Cochin. The Portuguese were now attacked by the fleet of the king of Gujarat, and also by the Arabs, who carried on the overland trade between India and Venice, and were jealous of the Portuguese. But in 1507 Albuquerque arrived to command the Portuguese. This great general broke down all opposition

and founded Portuguese trade with the East. He did not occupy territory, but built fortified factories round the coast, and from them goods were distributed. The chief Portuguese settlement was Goa, which Albuquerque fortified. His ships scoured the ocean and guarded Portuguese trade round the whole coast of India, and as far east as Java and the Malay Peninsula.

The Lodi Dynasty, 1451-1526.—The empire of Delhi during this time was reduced to the condition of a small kingdom, ruled by the Lodi kings. Buhlol Lodi, who succeeded the feeble Sayyids, was a good soldier and vigorous king. He recovered the kingdom of Jaunpur and the territories belonging to it, and advanced the Delhi frontier to Behar. His son and successor, Sikandar, conquered Behar and defeated the Rajputs. Under these two kings the Delhi empire developed considerable power. Its territory consisted of Oudh, Behar, Tirhut, the Doab and the Punjab. But when Sikandar died (1518) and was succeeded by his son, Ibrahim Lodi, revolts broke out on every side, and Ibrahim's own uncle, Ala-ud-din, fled to Kabul to ask for help against him.

CHAPTER XI.

THE MOGHUL EMPIRE

BABAR AND HUMAYUN. 1526-1540.

Babar.—The man to whom Ala-ud-din had appealed for help was the Moghul leader Babar. Ever since the time when Babar, as a boy, had succeeded to his father's kingdom of Ferghana, he had been engaged in fighting, sometimes making new conquests and at other times fleeing for his life. Through all his adventurous life Babar was the same brave, chivalrous leader, beloved by his soldiers. His own kingdom, everything he possessed, had been won by the sword. But up to this time no great prize had fallen to his share. The conquest of India offered itself as a dazzling object for his ambition. He was only forty-four years of age, and although his army was small it was one that he could trust, and he took the opportunity offered of invading India.

Babar's Invasion of India, 1525.—India, as we have read in the foregoing chapter, was divided into a number of Mahomedan and Hindu kingdoms. There was no strong-minded, vigorous king at Delhi to collect the forces of the country and repel an invader. The former Pathan and Turki invaders, at first savage and strong, had given way to the relaxing effect of the Indian climate, and lost some of their vigorous characteristics. We can see this by comparing the earlier reigning kings (such as Balban) with the later ones.

Therefore Babar, with a hardy army of Turks and Mongols, had every chance of succeeding against the scattered armies of India.

In the year 1525, with an army of only 13,000 men, he pushed through the passes of Afghanistan into the Punjab. After several local victories, he arrived in 1526 on the plain of Panipat, some fifty miles north of Delhi. Here he was attacked by Ibrahim Lodi with the Delhi army. Babar's army of veterans, although few in numbers, stood firm against the attack, and when Ibrahim Lodi was killed in the battle his army fled. Babar entered Delhi at the head of his victorious army. The treasures of the city were given as rewards to the Moghul chieftains and soldiers, and a silver coin was sent to everyone in Kabul to celebrate the victory. Humayun, Babar's son, who had borne himself well in the battle, was presented with a sum equal to about £20,000.

Although Delhi was won, and Babar was king, yet he was beset with many difficulties. His army, tried by the heat of an Indian summer, longed to return to the cool hills, and made ready to depart. Babar called the chief officers together and made them a speech. He recalled the greatness of their achievement, and asked them if they wished now to give up what they had won, and retire as if they had been beaten. He gave permission to go to those who would not stay. This speech so shamed his followers that they then and there determined to remain with their leader.

Although Babar had defeated the Afghans he had not done more than take their capital. In the east they were again gathering forces together. Prince Humayun, therefore, was sent with an army against them, and put them to flight. He then took the towns of Jaunpur and Ghazipur, and marched back to help his

father against a new and more pressing danger. This was a rising of the Hindus, represented by their soldier caste, the Rajputs. The Rana Sanga of Chitor, the famous Rajput leader, had taken the field with his army of 80,000 men and 500 elephants, to drive the new invaders out of India. Added to this force were the armies of the Rajput princes of Marwar, Amber, Gwalior and Ajmir, who, with many other chiefs, gathered round the Rana's standard.

In the Mahomedans of India Babar's soldiers had met men of their own religion grown weak with long residence in the plains. In the Rajputs they were to meet the chivalry of India, that had hitherto survived every invasion. Babar's men marched against their new foes, but as they drew nearer, began to doubt themselves. Inspirited by a speech of the emperor's before the battle, they met the Rajputs at Kanwana (1527). In front the emperor placed his waggons and gun-carriages chained together as a protection. Behind stood the matchlock men with their pieces ready. The Rajputs charged fiercely on the Moghul right in the face of the artillery fire. They reached the Moghul line and a fierce hand-to-hand fight took place. After several hours of desperate fighting, Babar wheeled his flanking columns round the enemy and took them in the rear. Thus attacked before and behind the Rajputs fell into disorder. The Moghul cannon-balls tore through their ranks, and at last they were forced to give way and fly from the field. Babar pressed on into the Rajput country, and took the stronghold of Chanderi. The Rajput garrison, rather than yield, slew their women and children, and then threw themselves upon the Moslem swords. Their defeat had been so complete that after this the Rajputs never again took the field against Babar.

Meanwhile, the Afghans had again assembled in force

in Behar. Babar advanced against them, and they retreated from Kanauj to the further bank of the Ganges. But Babar built a floating bridge over the river, and the Afghan army was routed and fled into Oudh.

The emperor then made his way to Agra, where he built himself a palace in a beautiful garden.

The next year (1529) he again had to take the field against the Afghans, who had gathered under Mahmud Lodi, the brother of Ibrahim Lodi, and a Behar chief, Sher Khan. The Afghan army again fled before the Moghuls, and took refuge in Bengal. Babar then advanced against the Bengal army, which waited for him on the banks of the Gogra river One division of the Moghul army led the attack, and crossed the river. Meanwhile another division crossed in another place, and took the Bengal army in the rear. The Afghans and Bengalis fled. The Afghans were finally subdued, and a treaty was concluded with Bengal.

Babar now began the work of settling his conquered territories. The lands were divided into jagirdars among his officers, who collected the land tax from the cultivators, duties from the merchants and traders, and the poll tax from the Hindus. They in turn paid a fixed yearly sum to the imperial treasury. The country from Lahore down to Behar paid this revenue regularly, but in Sind and the outer provinces the conquest was little more than nominal. The total revenue received by Babar amounted to 52 crores of tankas or dams yearly (about 39 crores of rupees).

In the last month of 1530 Babar died in his palace at Agra, only forty-eight years of age. His character was one of the most admirable in the history of India. An old writer says, in speaking of his good qualities, "generosity and humanity took the lead". His disposition was joyous and affectionate, yet he loved war and glory. He had the daring to undertake great pro-

jects, the strength of purpose to carry them through, and the amiability to win trust and confidence. Babar's conquests were always followed by gentle measures and acts of mercy that won the confidence and friendship of those who had been defeated. Besides being a warrior, the emperor was a man of culture. He delighted in poetry and music, and his own "Memoirs" are the best record we have of the great historical events of which he was the moving spirit.

Humayun.—The new king was courteous, brave and witty, and won the hearts of those who knew him, but he lacked the steadiness of purpose of his father. The throne to which he succeeded was beset with dangers. To the east the Afghans watched for an opportunity to regain their own; to the west lay the powerful kingdom of Gujarat (including Malwa), with its ambitious king, Bahadur Shah, aiming at Delhi. Humayun had also to deal with the enmity of his brothers. The most dangerous of these was Kamrun, king of Kabul, who, while professing loyalty to his brother, had annexed his Punjab province. Humayun refrained from going to war with his brother to recover this province, although its loss meant more to him than mere loss of territory, for the following reason. Humayun held the new empire at this time solely with his own troops. Death and illness in the natural course of events made holes in the ranks of his army, which required to be filled. For new men Humayun naturally turned to his own country of the hills. But now the hostile Punjab province cut him off from reinforcements, while a jealous brother refused him help. In a newly-won kingdom, surrounded by enemies, he was entirely dependent upon himself. Humayun first turned his attention to Mahmud Lodi, whom he defeated near Lucknow in 1531. Instead of following up his success and crushing this enemy before turning

to another, Humayun withdrew at once to meet the threatened invasion from Gujarat.

The emperor arrived in Malwa in 1534, and found Bahadur Shah attacking the Rajput fortress of Chitor. By taking the Rajput side, he could at once have won their friendship; but rather than interfere with Bahadur, a fellow-Mahomedan fighting Hindus, Humayun waited for the issue. The fort was taken, and the Rajputs, according to custom, slew their women and children, and died. The Gujarat army then retreated, and was pursued by the Moghuls to Ahmedabad and Cambay, and Malwa and Gujarat became provinces of the Moghul empire. Bahadur took refuge in the island of Diu, where he had allowed the Portuguese to settle. But as soon as Humayun left, he returned to Ahmedabad and recovered his kingdom. Meanwhile fresh trouble for Humayun began to gather in the East. Here Sher Khan, the Afghan leader of Behar, had collected an army and joined Mahomed Sultan, who was proclaimed king at Kanauj. Humayun spent a year feasting and idling at Agra, but at last, in 1537, set out for the scene of rebellion. He took Sher Khan's fortress at Chunar, in Behar; but Sher Khan was at that time engaged in taking Gaur, the Bengal capital, and establishing himself as ruler of that kingdom. Humayun next marched into Bengal and feasted six months away, while Sher Khan secured the roads, and so cut him off from Agra. Humayun at last took alarm, and began his march back to Agra. He did not come into collision with the Afghans till, having passed Patna, he reached the old battlefield of Buxar. Here (1539), while the terms of a treaty were being settled, the treacherous Afghans attacked Humayun's troops while they were asleep. Most of the army was drowned or captured, and Humayun escaped almost alone to Agra.

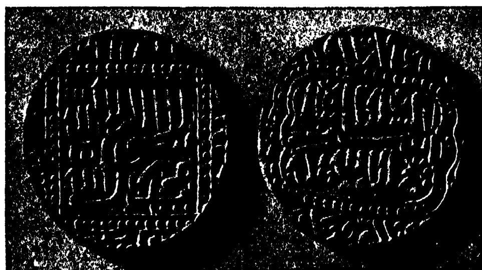
In the next year (1540) the rival leaders met once more opposite Kanauj, at "the battle of the Ganges". Humayun was defeated, and was obliged to flee to Rajputana, and later to Persia, for protection For fifteen years he led a wandering life, married, and had his son, the famous Akbar, born to him (1542). In 1545, helped by the Shah of Persia, he conquered Kandahar, and two years later won Kabul from his brother Kamrun.

THE SUR EMPERORS. 1540-1555.

Sher Shah Sur, 1540-1545.—Sher Khan, the leader who had driven Humayun out of India, was a descendant of the royal house of Sur, kings of Ghor. He established himself upon the throne of Delhi as Sher Shah, and, being an Afghan, was speedily recognised as king by his fellow-countrymen. He was a man of great power and determination, and people stood in such fear of him that there were no revolts or robberies during his reign. Sher Shah was not only an intrepid fighter, he was also a great statesman and administrator. The reforms which he introduced during his short rule were the foundations on which the administration of all later kings was based. This far-sighted ruler saw that the true way to build up an empire was to unite the various factions of India into one people. Therefore, although a devout Musulman, he did not oppress the Hindus. To further the ends of justice and to satisfy the people, he appointed local officers, whose duty was to mediate between the people and the government. So strongly did Sher Shah uphold justice in his kingdom that if a friend of his own did what displeased him he inflicted the same punishment on him as upon a complete stranger. His punishments were so severe, and transgressors were so sure of punishment, that while Sher Shah was king there was very little crime of any sort,

and the roads were perfectly safe for travellers. His short rule came to an end in 1545, when he was killed fighting against the unconquered Rajputs.

Sher Shah's Successors, 1545-1555.—Sher Shah was succeeded by his son, Salim Sur. Salim ruled between seven and eight years, and was then succeeded by Adil Shah. This king, a cruel, ignorant man, allowed all the power to fall into the hands of his Hindu vizier, Hemu. Hemu, although crafty and untrustworthy, was an able man, but ever since the strong hand of Sher Shah had been removed there had been disorder



GOLD COIN OF SHER SHAH, SULTAN OF DELHI, 1540-1545.

and rebellion in the kingdom, and Hemu was not the man to repress it. It was in the midst of this disorder that Humayun left his kingdom of Kabul to regain possession of his lost throne at Delhi. He marched with one army to Lahore, while his general, Bairam Khan, marched to Jullundur. He defeated Sikandar Shah, a self-made king of the Punjab, at the battle of Sirhind, and marched into Delhi in the year 1555. Humayun did not live long to enjoy his conquest. Six months after, he fell on his palace steps, and died from the fall, while Hemu with an army was marching on Delhi.

CHAPTER XII.

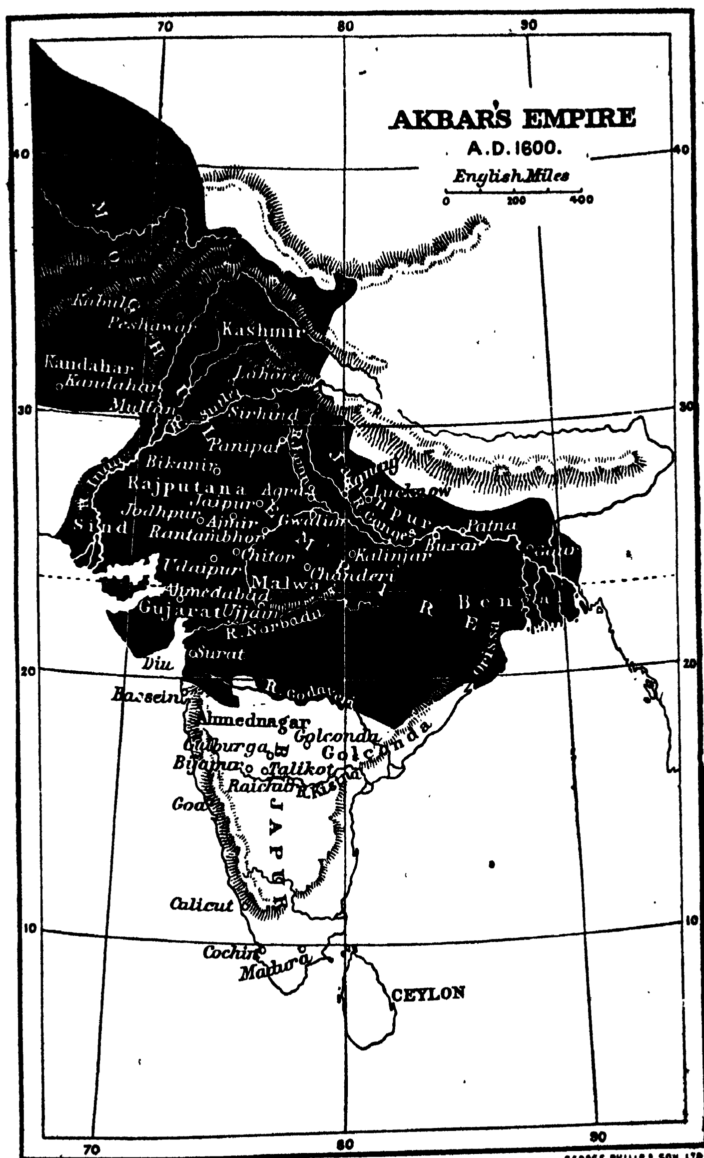
THE REIGN OF AKBAR.

1556-1605.

THE young Prince Akbar, who became king on the death of his father, was engaged in fighting Sikandar Shah in the Punjab. All over the Delhi kingdom there were Afghan chieftains ready to declare against him and add their retainers to the army that would drive him out. The only territory he possessed was the Punjab as far as Delhi. To the east of that Hemu was engaged in collecting an army. To the west were the Rajputs, ready at the first opportunity to overcome this new invader of Hindustan. While further west still, Bahadur Shah, the powerful king of Gujarat, looked with greedy eyes at Delhi.

The news reached Akbar and his tutor, Bairam Khan, that Hemu had occupied Agra, captured Delhi, where he had declared himself king, and was marching north to meet the Moghul forces. At the same time news arrived of a revolt at Kabul. Such consternation was felt in the Moghul army that many of the leaders counselled an immediate return to Kabul. But Bairam Khan, wiser than all, knew the jealousies that must exist in an Afghan army commanded by a Hindu, and insisted on an advance.

The two armies met (in 1556) on the field of Panipat. The Afghan army was far superior in numbers, and attacked. The first charge was successful, but an arrow from a Moghul archer pierced Hemu's eye, and



Longmans, Green & Co., London, New York, Bombay & Calcutta.

left without a leader, his army turned and fled. When the wounded Hindu was brought before Akbar and Bairam Khan an incident occurred which helps to explain the later separation of the young king from his tutor. Bairam Khan ordered Akbar to kill the prisoner. "No," replied he, "he is now no better than a dead man, how can I strike him? If he had the strength to fight I would fight him." Bairam Khan thereupon plunged his own sword through the prisoner's body.

By the defeat of Hemu, Akbar established his supremacy and was recognised as king in the north-west of India. Nearly the whole of his reign was taken up with wars to subdue the surrounding nations. The following is a list of his chief conquests :—

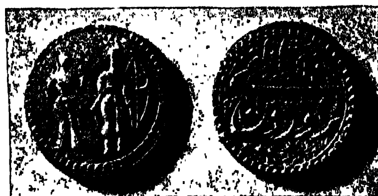
Ajmir, 1558.
Gwalior, 1558.
Malwa, 1561.
Afghans driven from Jaunpur and Lucknow, 1561.
Chitor stormed, 1567.
Rajputs finally conclude peace, 1572.
Bengal, 1575.
Gujarat, 1584.
Kashmir, 1587.
Orissa, 1590.
Sind, 1592.
Kandahar, 1594.
Berar.
Ahmednagar.[1]
Khandesh.

[1] For many years Akbar's armies were held at bay by the heroism of Chand Bibi, the Musulman queen of Ahmednagar, who organised the defence of the city and united the Musulmans of the Deccan to oppose the Moghuls. The city did not fall till after her death.

So in the latter part of the reign we see that the Moghul empire included the whole of Hindustan, Gujarat, and the most northerly portion of the Deccan.

Character and Methods of Conquest.—There is one remarkable thing about the empire that Akbar founded and developed that distinguished it from former Indian empires. This was the length of time the empire lasted without any serious failure in power and territory. To secure this it was necessary that conquests should be permanent. The reason for this success must be sought for in the character of Akbar himself.

Akbar is described in the memoirs of his son Jehangir as of middle stature, sturdy in figure, with black eyes



GOLD COIN OF AKBAR, DATED FROM THE FIRST YEAR OF HIS REIGN.

and eyebrows, and a broad and open forehead. His voice was ringing, and he had a wart on the left side of his nose, at that time considered to add to a man's good looks. He was courteous in manner, although his education had been neglected by Bairam Khan.

From this description one would expect to have found in Akbar a man whom one could trust. His refusal to slay Hemu is an indication of the generosity and chivalry of his disposition. Although courteous he could be very stern. His food was simple: he possessed great energy, and was fond of manly exercises. One can gather that he was a man of unusual strength of mind and determination.

In the year 1560 Akbar took the government into his own hands, sending Bairam Khàn on a pilgrimage to Mecca. (The latter rose in rebellion, but before his death, which occurred shortly after, he asked Akbar's forgiveness, and this was freely given.) To understand his methods let us examine one of his conquests. In the year 1561 Malwa was attacked and added to the Delhi empire, and the former ruler was made governor. This governor rebelled in the following year, and Akbar was obliged to invade and conquer the territory again. In those days most rulers would have put a rebellious governor to death. But not so Akbar. He knew that after two beatings this governor must acknowledge that he had found someone stronger than himself. He therefore forgave him and made him an officer in his own army. Akbar's generosity to this man whom he held at his mercy overcame his enmity and made him a fast friend. It was necessary first to beat those who opposed him, and having shown who was master, there was no fear of further opposition. Moreover, by taking his defeated enemies into his own service, after every conquest Akbar added strength to his own cause, and instead of having fugitive chiefs lurking round his kingdom, watching for a chance to regain their own, he united their interests to his, and made of them staunch supporters serving the cause of the empire, of which their own territories formed a part. Of course, such a policy as this could only be followed successfully by a great man like Akbar, whose enemies even were obliged to admire him, and whose soldier-like qualities made him invincible.

The most remarkable example of a friendship made in this way was that of the Rajput Rajah of Jaipur (Amber). In this case Akbar married the rajah's sister, thus completing the union between the two families. At the same time he created her father a

mansabdar of 5,000 horse, the highest rank in Moghul aristocracy. The rajah's son, Bhagwan Das, and his nephew, Man Singh, figure in many of Akbar's most famous exploits.

Perhaps the greatest of Akbar's military achievements was the capture of the fortress of Chitor, held by Udai Singh the Rana of Mewar, the only Rajput family that never submitted to the Moghuls. In 1567 Akbar marched against this fortress with a small force of 3,000 or 4,000 soldiers. He was opposed by a garrison of some 8,000 Rajputs, all determined to die rather than yield. The Rana himself retreated to the Aravali hills on Akbar's approach. The fortress was situated on a crag that rose some four hundred feet from the surrounding plain. But Akbar had skilful engineers with him, who set up batteries to bombard the fort while they built *sabats* or covered ways, under which their soldiers, protected from the bullets, advanced closer and closer to the fortress. Hundreds of the workmen who built these sabats were each day killed. Akbar forced no man to undertake this dangerous work, but procured volunteers by offering large rewards. At last the sabats reached the fort, mines were laid, a breach was blown in the wall, and Akbar's soldiers rushed through. The garrison seeing that defeat was certain, burned their families and goods and fought until they were all killed or made prisoners. This siege, followed shortly after by the capture of the two strongholds of Rantambhor and Kalinjar, subdued the Rajputs, who elected to follow a leader whom no one could defeat. Akbar shortly afterwards completed the Rajput alliance by marrying another Rajput princess, the daughter of the Rajah of Bikanir.

After overcoming such a military combination as the Rajputs, we can imagine how irresistible Akbar's armies

were in the conquest of Bengal, and the other conquests which they undertook.

System of Administration.—To found an empire it is not sufficient to conquer. The newly-conquered territories must be settled and the people made to realise that the new rule is more advantageous to them than the old. The great administrator in Akbar's reign was the Rajput Rajah Todar Mal. This prince became Akbar's vizier in 1582 and instituted the financial reforms necessary to found the empire.

Akbar had done away with the greater number of taxes and duties. His revenue was almost entirely raised by means of the land tax. Todar Mal fixed the amount of this tax so that while bringing in a fair sum to the exchequer, it did not press hard upon the cultivator who owned and tilled the soil. The amount paid by each cultivator was reassessed every ten years, and the sum paid was a certain percentage on the average crop of those ten years. This percentage was 33⅓, or one-third, a much higher tax than the cultivator pays to-day. The total yearly revenue from the land at the end of Akbar's reign was an amount equal to £19,430,000. Those cultivators who through bad crops or other reasons required money to carry on their work could borrow sums from government, which they were allowed to return by easy payments. The kingdom was divided into fifteen provinces or Subahs.[1] Government collectors were appointed to collect the revenue, but were strictly watched, and complaints from cultivators were heard by government and redress was given in cases of unfairness.

[1] The Subahs were:—

Delhi	Lahore	Gujarat	Allahabad
Agra	Multan	Malwa	Behar
Kabul	Ajmir	Oudh	Bengal
Khandesh	Berar	Ahmednagar	

Akbar required all government accounts to be written in Persian, which was the official language. Hindu government officers were thus obliged to learn Persian in order to carry on their business. Through this enactment Hindustani came to be written in Persian characters, and a language consisting of many Persian words sprang up, which we now know as Urdu.

In all the government appointments, both civil and military, Hindus were employed as well as Mahomedans. Akbar's army system was as follows: officers of the Moghul army, Mahomedans and Hindus, were scattered over the land. Each officer was allotted a district in which the taxes, or a portion of them, were his own. In return he was obliged, whenever called upon, to bring a fixed number of soldiers, elephants and horses into the field. Such officers were called mansabdars, and their appointments might be for ten, twenty, a hundred, up to 5,000 men.

Akbar's Reforms.—Although some of Akbar's wives, and many of his nearest friends were Hindus, he did not look with favour on all Hindu customs. He forbade child marriage, trial by ordeal and animal sacrifice. He allowed widows to marry again, and he forbade strongly the burning of widows on their husbands' funeral pyres. He could not wholly abolish sati, but he only allowed it when it was by the widow's own wish. He also abolished the practice of making the wives and children of conquered armies the property of the conquerors. He put an end to the practice of former Mahomedan kings of collecting a tax on Hindus, in fact he did away with the hated *jaziya* tax.

Review of Akbar's Reign.—Akbar began his reign by possessing the Punjab; and ended it in the possession of the whole of Northern India. On the fringes of the empire his generals were successful. Within, the people were at peace. Up to this time there had been

constant friction between the Hindus and Mahomedans, Under the great Moghul emperor Mahomedans and Hindus worked side by side as soldiers, civil officers or cultivators. This seeming miracle is simply explained by the fact that the emperor had united the interests of everyone within his empire. He had been able to do this first by his great gifts as a soldier, and afterwards by his tolerance.



THE OLD FORT, FUTTEHPORE SIKRI.

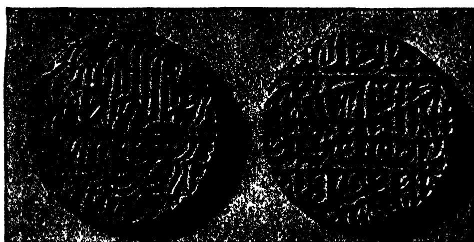
The city of Futtehpore Sikri, near Agra, was built by Akbar, but was deserted by later emperors.

We have seen how Akbar united the families of other races to his own by ties of friendship. His whole life was taken up with forming such friendships. He was a wise and tender-hearted man, strict to those who did unworthy acts, but generous to brave foes. He was great and good enough to command the respect of friends and foes alike, and to appeal to what was best in the natures of others. In this way he gathered round

him brave and good men, who were upheld by his example. The friendships he formed had an important bearing on his life and actions. His earliest and closest friendships were with the two brothers Faizi the poet and Abulfazl, whose advice he was in the habit of taking throughout his reign.

A great deal of our information of Akbar's reign is obtained from the writings of Abulfazl. In the Ain-i-Akbari this writer gives a full account of the Subahs, their products and revenues.

In his later years, when his work was nearly done, Akbar tried to complete the unity of the two religions



GOLD COIN OF AKBAR, A.H. 971 = A.D. 1563.

by combining them into one, and for ever doing away with religious differences. But to attempt this was to attempt the impossible.

Akbar's later years were saddened by the rebellion of his son Salim who caused his father's greatest friend, Abulfazl, to be murdered. The king never recovered from this blow, and died in the year 1605, the noblest king that ever ruled in India.

QUESTIONS.

1. What was the situation when Akbar succeeded to his father's throne? What incident shows the chivalry of Akbar's disposition?

2. What was Akbar's method of dealing with conquered enemies? How did this method increase the strength of the Moghul empire?

3. Who was Todar Mal? Describe his system of revenue.

4. What was the chief cause of the peace and security in Akbar's empire? What Hindu influence had Akbar near him?

5. Give your ideas in writing of the character of Akbar, and give some reasons for what you think.

CHAPTER XIII.

JEHANGIR.

1605-1627.

PRINCE SALIM on his succession took the title of Jehangir, "World Conqueror". The new king had been accustomed all his life to follow his own pleasures. He was given to strong liquor, and in his father's later years had broken into open rebellion. Now that he was king, he delighted in cruel spectacles such as elephant fights, or fights between unarmed men and hungry lions. His early coins show him in the act of lifting a wine-cup to his lips. Yet Jehangir had his share of the shrewd common-sense of his line. He kept himself strictly sober during the hours of the day when he carried on the business of state, and confined his carouses to the night. He did not deviate from the



JEHANGIR.

wise policy of his father. His excesses became less violent, and his character generally improved, when he married Nur Jehan, known as Nur Mahal, "the Light of the Palace".

Nur Mahal.—Nur Jehan was a remarkable woman. She was a Persian by birth, of a poor, noble family. She was remarkable for her beauty not less than for her wisdom, and obtained such an influence over the emperor that he consulted her on every affair of state, and even caused her name to be engraved with his own on his coins. Under her wise advice, Jehangir's revenues increased, and the country was kept free from rebellion.



NUR MAHAL BEGUM.

By kind permission of the Trustees of the Victoria Memorial Section, Indian Museum.

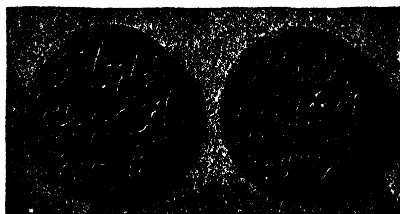
Nur Mahal disliked the heir-apparent, Prince Khurram, and tried to induce her husband to name another son as his successor. In the year 1624 the prince went into rebellion. He was a skilful general, but not popular with the nobles, and was obliged to yield, sending his two sons to Agra as hostages. To achieve her object, Nur Mahal then approached the commander-in-chief of the army, Mahabat Khan. But the general refused to be won over, and fearing that the queen would have him replaced by someone more to her liking, he seized the person of the emperor (1626). Nur Mahal bravely tried to rescue her husband, leading her troops, mounted upon an elephant. Beaten back by superior force, she resorted to stratagem, and gave

herself up, to enter captivity with her husband. In Mahabat's camp she won over his officers, and in a few months Mahabat was fleeing to join Prince Khurram, while the queen was returning with her rescued emperor to Agra. The next year (1627) Jehangir died.



GOLD COIN OF JEHANGIR, A.H. 1020 = A.D. 1611.
(Holding up a wine-cup.)

Visits of Europeans.—Jehangir's reign was notable for the visits paid by Europeans to India. Chief of these were a sea captain, William Hawkins, who came with authority from the English Court, and Sir Thomas Roe, a fully accredited ambassador from King James I. of England.



COIN OF JEHANGIR AND NUR JEHAN. A.H. 1034 = A.D. 1624.

At this time some trade had sprung up between India and England through the port of Surat, although it had no support from the Moghul emperor, and the English traders were obliged to pay heavy bribes to the local

officials before being allowed to land their stuffs in the country. The Portuguese had already established a trade, and although Hawkins saw a great deal of the emperor, he was unable to obtain any concessions for his countrymen, owing to intrigues on the part of the Portuguese at the Moghul Court.

In 1615, the English ambassador, Sir Thomas Roe, arrived, and was more successful. Although opposed by the Portuguese, he obtained from the emperor firmans, or orders to the local authorities, sanctioning English trade with Surat. The memoirs of these two Englishmen give a great deal of information as to the daily life and customs at the Moghul Court, and describe the roads as being infested with robbers. Mahomedans, under Jehangir, were given preference over Rajputs, although the emperor in his cups would boast that he welcomed all creeds and nations to his court. The language in which Hawkins talked to the emperor was Turkish, as the emperor knew the native tongue of his forefather, Babar.

Prince Khurram is described as a man of constant gravity, who never smiled, yet as a prince of great magnificence.

Shah Jehan. 1627-1658.

On the death of his father, Prince Khurram succeeded to the throne under the title of Shah Jehan. As a prince he had been cold and distant, and unpopular among the people. But when he became emperor he threw all this aside and became a gracious and benevolent monarch. He was, in fact, the most popular of all the Moghul emperors. He, like his father, was the son of a Rajput princess, and was, therefore, more an Indian than a Moghul. In religion he was a good Mahomedan, of the Sunni sect, yet he was perfectly tolerant towards other religions. He employed Hindus

in the army and administration, and welcomed Jesuit fathers at Agra. He inherited some of the qualities that had enabled Akbar to build up the empire.

Conquests and Losses.—During Shah Jehan's reign there were few wars. The chief of them took place in



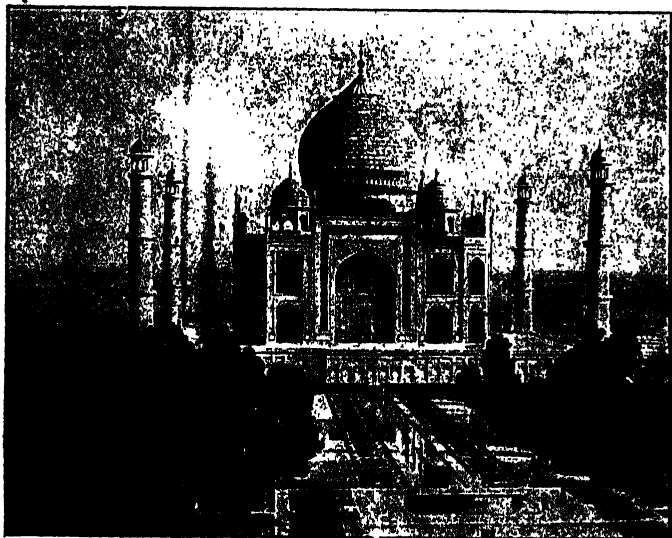
SHAH JEHAN.

By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

the Deccan, where large territories still lay unconquered. Ahmednagar, which although taken by Akbar had recovered its liberty, was finally added to the Moghul empire in 1636. The year before this (1635) Shah Jehan marched against the King of Bijapur, who agreed to pay him a yearly tribute of £200,000. In

1648 Kandahar was conquered by the Persians and finally lost to the Moghuls.

Moghul Magnificence.—Shah Jehan is known as "The Magnificent". In his youth he had been a brave and skilful general, but as emperor he became luxurious. Partly through his Deccan conquests, and partly through the general prosperity, his revenues from the land increased till they reached the yearly sum of

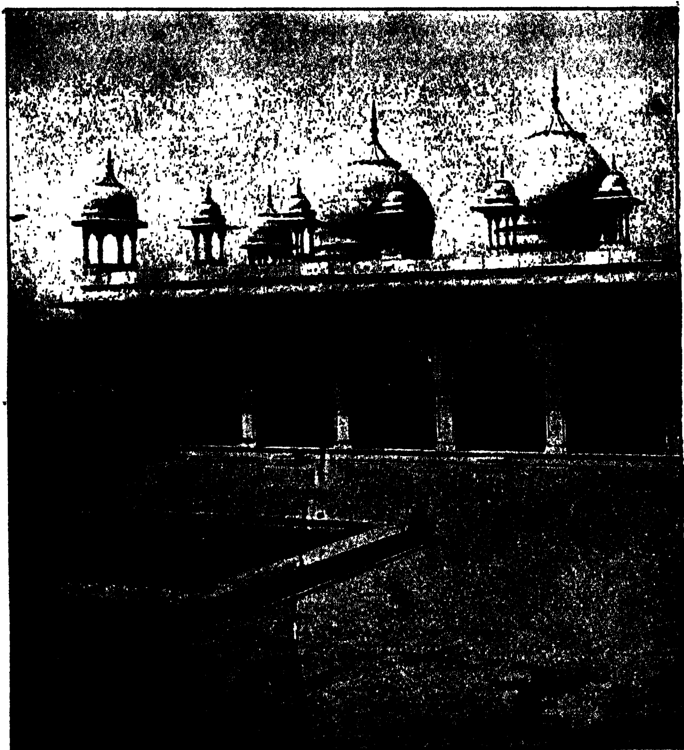


THE TAJ MAHAL.

£30,000,000. In the latter part of his reign, when the empire had reached the zenith of its power, the emperor devoted large sums from his revenue to raise beautiful buildings. The most famous of these was the Taj Mahal, the tomb of his queen, Mumtaz Mahal, "Light of the Palace". This wonderful building, designed by an Italian, is considered by judges to be one of the most beautiful in existence. It was completed in 1648.

The Moti Masjid, the famous Pearl Mosque at Agra, was finished in 1653.

Up to this time the Moghul capital had been Agra. Shah Jehan determined to build himself a new city. In this way a new Delhi, the modern city, sprang into



A Corner of the Pearl Mosque, Agra.

existence. The palace at new Delhi, or Shahjehanabad, as it was called, was finished in 1648. Ten years later the great Jama Masjid of Delhi was built. In his new palace city the emperor spent his old age, sometimes leaving in the summer for the cool valleys of Kashmir.

Several travellers in India of this time, chief of whom were the two Frenchmen Bernier and Tavernier, give us accounts of the court and customs. The anniversaries of the emperor's coronation were celebrated in great state. The emperor sat in a scale and was weighed against gold pieces which were afterwards scattered among the people. One traveller also describes the English and Dutch trading stations at Surat, from which we learn how English trade had grown since Sir





Photo: Judu Kissen.

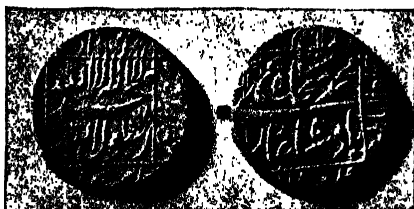
JAMA MASJID, DELHI.

Thomas Roe's visit. English and Dutch merchants permanently resided in India to receive the ships' cargoes and dispose of the imported goods. English factories stood at Agra, Cambay, Baroda, and other cities, besides the great Surat.

War for the Succession.—In his advancing years the emperor found trouble from the jealousies of his four sons. To separate them he gave them each one of the

four large provinces to govern. Aurungzeb was sent to the Deccan, where he took into his service Mir Jumla, the vizier of Golkonda, who had quarrelled with his king. It was Mir Jumla who presented the famous Koh-i-nor diamond to the emperor at Delhi. Shuja was governor of Bengal, and Morad-Baksh of Gujarat. Dara, the eldest son, governed Multan and Kabul, but lived with the emperor at Delhi.

By sending the brothers to distant provinces, where they were virtual rulers with armies of their own, Shah Jehan gave them the power to do damage which would have been wanting had he kept them near him at Delhi.

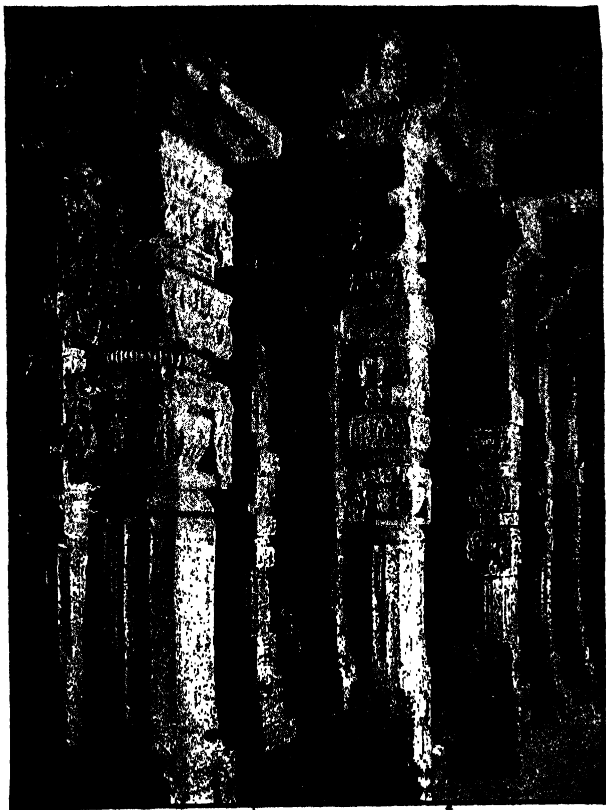


Coin of Shuja, A.H. 1068 = A.D. 1657.

In 1657 the emperor was taken ill and was believed to be dying. Shah Shuja in Bengal thereupon minted coins in his own name, accused Dara of poisoning the emperor, declared himself emperor, and marched to Agra. Morad-Baksh at Ahmedabad in the same way declared himself emperor. Aurungzeb alone did not invest himself with the royal title.

Dara sent out the imperial armies and Shah Shuja was defeated. Aurungzeb meanwhile joined with Morad-Baksh, the youngest brother. In 1658 the combined armies of the two brothers met the imperial army under Jaswant Singh on the banks of the Nerbudda. Here the imperial army was totally defeated.

Dara thereupon collected all the troops under his command and met the rebel brothers at the battle of Samugarh. Led by princes of the royal stock fighting for a kingdom, assisted by Rajputs who would die



COLONNADE OF HINDU PILLARS, NEAR DELHI (for comparison with Mahomedan buildings).

rather than yield, the battle raged on through the heat of the day, and ended in the defeat of Dara. The Rajahs Jai Singh and Jaswant Singh submitted, and Dara fled.

Aurungzeb marched to Agra and made prisoner the old emperor. He next seized Morad (who was executed three years later) and marched after Dara. The eldest brother was finally defeated at Ajmir, and falling later into the hands of his brother, was paraded through the streets of Delhi dressed in ragged clothes on a gaunt and wretched elephant. In 1659 he was put to death. Then Aurungzeb formally ascended the throne and was crowned emperor. Shah Jehan was kept a prisoner in the Agra palace for the last seven years of his life, where Aurungzeb allowed him everything he could wish for except liberty.

The other brother, Shuja, did not give up hope of obtaining the throne until he was defeated by Mir Jumla, and driven into Arakan, where he perished.



Coin of Morad-Baksh, Struck at Surat, A.H. 1068 = A.D. 1657.

CHAPTER XIV.

AURUNGZEB.

1658-1707.

AURUNGZEB ascended the throne under the high-sounding title of Alamgir, "World-compeller". He was the last of the great Moghul emperors, and in his character we shall trace the causes of the fall of the great empire which he governed.

Aurungzeb's character was that of an earnest, conscientious, narrow-minded zealot. He was almost fanatical in his religious earnestness, and as a youth had actually cast off his princely privileges to become a Mahomedan fakir. He was scrupulously just, and hardworking. In his spare hours he made two copies of the Koran (which he knew by heart), in his own fine handwriting. One of these he sent to Mecca and the other to Medina. He was so earnest a Mahomedan that he could not conceive of any other religion than his own being the true one. Yet he is described as "a mild and painstaking judge, easy of approach and gentle of manner". He was naturally of a suspicious nature. Such was the man who had inherited the empire of the great Akbar, founded on the broad basis of toleration.

The Moghul Court.—Aurungzeb sometimes lived at Agra, but Delhi was the chief capital. Here he maintained the pomp and splendour that was expected

of the Moghul emperor. Bernier has described the court something after the following fashion :—

"The king appeared in the most magnificent attire, seated upon his throne at the end of the great hall. His vest was of white and delicately-flowered satin, with a silk and golden embroidery of the finest texture. The turban of gold cloth was ornamented with dia-



COURT OF THE GREAT MOGHUL, SHOWING THRONE, PROCESSION LEADING UP TO IT, AND ELEPHANT FIGHT.

(From an old Dutch engraving.) By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

monds of an extraordinary size and value. A topaz exhibiting a lustre like the sun, and a necklace of immense pearls suspended from his neck nearly reached to his stomach. At the foot of the throne were assembled all the omrahs[1] surrounded by a silver rail. The pillars of the hall were hung with gold brocades,

[1] Omrahs: amirs, courtiers.

and canopies of flowered satin were raised over the whole apartment, fastened with red silken cords, from which hung tassels of gold. The floors were covered with carpets of the richest silk. A tent, called the aspek, was pitched outside (in the court), larger than the hall, upheld by pillars overlaid with silver, three of which were as thick and high as the masts of a ship. The outside of this magnificent tent was red, the inside was lined with elegant Masulipatam chintzes figured with flowers of vivid colours."

For twenty years of his reign Aurungzeb lived amid this magnificence, while peace reigned within his empire. On his birthdays he was weighed against gold and jewels which were thrown among the people, who were afterwards gorged with the sight of an elephant fight. This Aurungzeb, as a rule, did not attend.

Early Events.—In the year 1663 an expedition was sent under Mir Jumla to conquer Assam. But the army met with disaster and its leader died on his return. Three years later Aurungzeb sent an expedition into the same country to reduce the kingdom of Arakan. This kingdom harboured Portuguese pirates who attacked peaceful traders in the Ganges and Brahmaputra waterways and had become a scourge to the neighbourhood. The pirates were captured and Arakan with its port of Chittagong was included within the borders of the empire.

Some twenty years after this (1690) a grant of land at Satanati, in Bengal, was made to the Englishman, Job Charnock, and from this beginning the city of Calcutta sprang into existence.

Oppression of the Hindus.—Aurungzeb's fanaticism in favour of his own religion led him in 1669 to begin the line of conduct that ultimately wrecked his empire. He began to oppress the Hindus. One of his first acts was to destroy the Vishnu temple at Benares, and the

shrine at Mathura, on the ruins of which he built a mosque. He further added insult to injury by burying the images of the Hindu gods beneath the pavements of his mosques so that they might be trampled on by

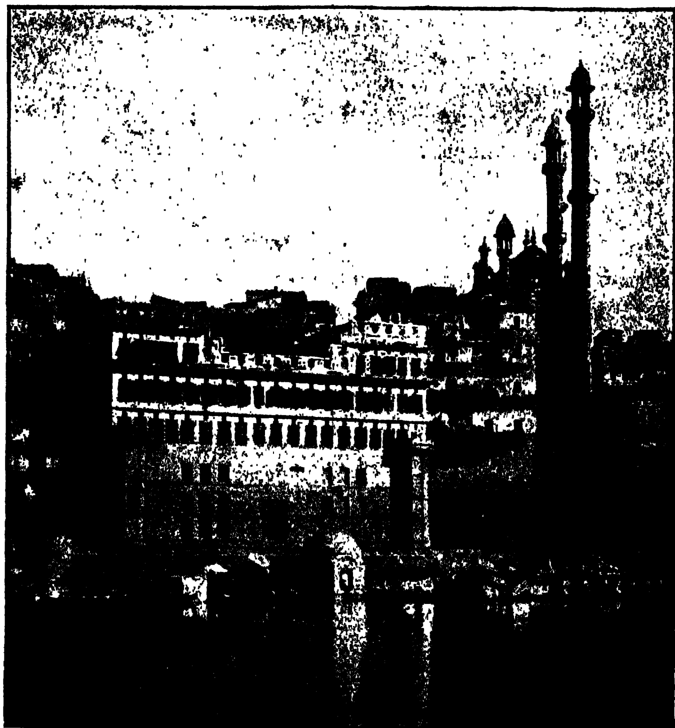


Photo: Clifton & Co.

BENARES, SHOWING AURUNGZEB'S MOSQUE, BUILT SO AS TO DOMINATE THE HINDU TEMPLES.

Mahomedans. Three years later there was a Hindu rebellion, which, though of small account, was nevertheless a warning of what would follow were the persecutions persisted in. But Aurungzeb refused to

be warned or turned from his purpose of making his own religion the only religion in India. He revived the jaziya tax, and awoke the full indignation of the Hindus, of whom many were his trusted commanders. In order to gain power over the Rajputs, he next attempted to obtain possession of the two sons of the Rana of Marwar, Jaswant Singh. The exasperated Rajputs hid the young princes away and refused to pay the jaziya tax. This led to a rupture which brought the wrath of Aurungzeb upon them. He marched with an army into Rajputana. Of the three leading States of Jaipur, Jodhpur (Marwar), and Udaipur (Mewar), only the first remained loyal. The Moghul armies laid waste the Rajput country until a temporary peace was patched up, to be broken directly Aurungzeb retired. Aurungzeb from this date never again secured the allegiance and co-operation of the Rajputs.

Meanwhile a fresh enemy at the head of another Hindu people had risen in the Deccan. This was Sivaji the Maratha. We will examine the political state of the Deccan in the past years, the better to understand the power of Sivaji.

The Deccan.—We have already learnt how the great Bahmani kingdom, shortly before the invasion of Babar, split into a number of separate States. The greater part of the territory was divided among three of these, the kingdoms of Ahmednagar (which now belonged to the Moghul empire), Golkonda, and Bijapur. South of the Bijapur country lay the great Hindu state of Vijayanagar, whose rajahs ruled this kingdom from their capital town near Bellary. The Vijayanagar territory stretched to the far south, and included the conquered kingdom of Tanjore, the former seat of the Chola dynasty.

In the year 1565 the Bijapur king became the most powerful in Southern India by defeating the Vijaya-

nagar rajah at the great battle of Talikot. The Bijapur kingdom thus grew in extent and employed large armies, while in its capital city there were built many beautiful mosques and tombs. Nearly a century later an officer named Shahji Bhonsla served the king of

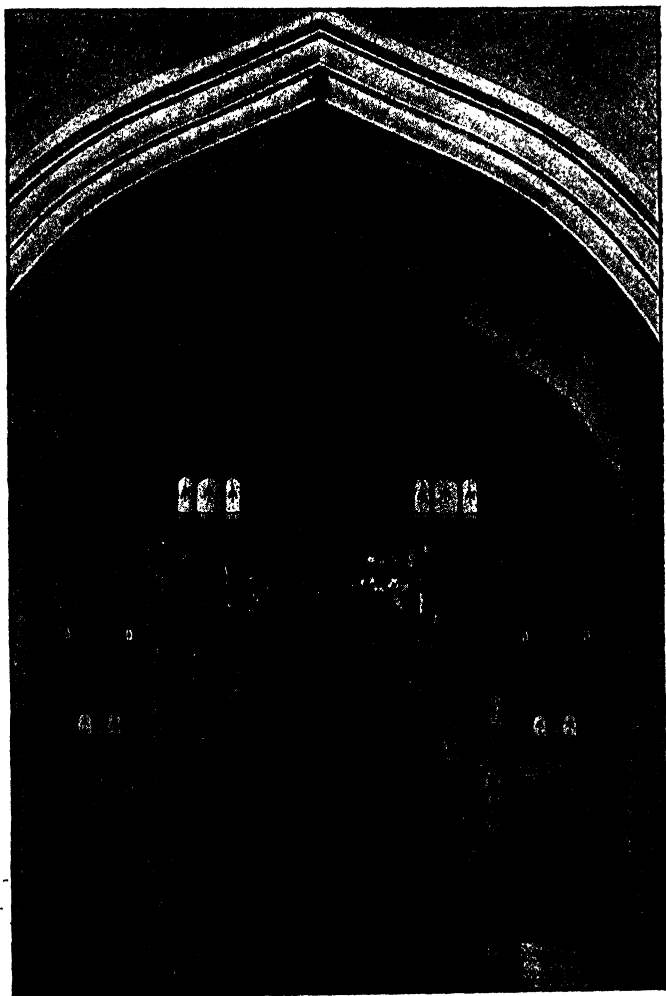


MAHARAJAH SIVAJI.
By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

Bijapur as governor of Bangalore and Poona. It was his son Sivaji who organised the Hindu resistance to Aurungzeb that finally overcame him.

The people who lived in the district of Poona, on the rocky western ghats, and down the Konkan coast strip,

were the Marathas. They were a nation of husband-



DECORATED MEHRAB IN JAMA MASJID, BIJAPUR.

men, Hindus by religion, with a language allied to the

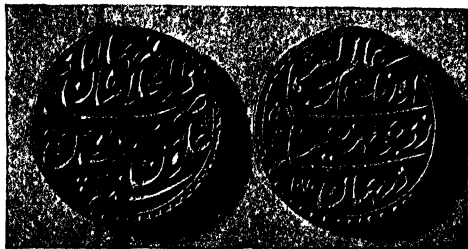
ancient Prakit of their early forefathers which they wrote in Śanskrit characters. Sivaji spent his boyhood among the hills, which in those days were often the scenes of robbery and violence. When he was old



MEHTAR MAHAL, BIJAPUR.
Beautiful Gateway built by the Bijapur Mahomedans in combined Saracenic and Hindu styles.

enough, he collected together some followers of his own and attacked and captured the Bijapur fort of Torna. With no one to check him he continued his successful career, until he had a large army at his call, and held

the country as far south as Goa. He plundered the kingdom of Bijapur, and at last, just after Aurungzeb ascended the throne, he attacked on one of his raids the Moghul city of Aurungabad. The Moghul armies sent against him were so strong that Sivaji submitted and agreed to pay a visit to Delhi on the emperor's invitation. At Delhi Aurungzeb treated him with contempt, and attempted to make him prisoner in his house. Sivaji escaped in a hamper, and from that day became an inveterate enemy of the emperor. On his return to his own country Sivaji continued his depredations. He

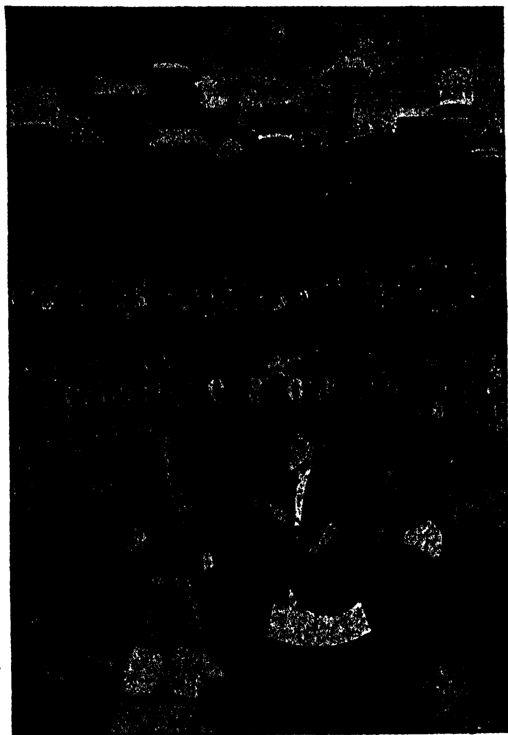


Gold Coin of Aurungzeb, Struck at Shahjehanabad.

frightened the kingdoms of Bijapur and Golkonda into paying him *chouth* or tribute, he sacked Surat in 1671, and in the following year defeated a Moghul army in pitched battle. For his services against the Moghuls the Bijapur king thereupon granted him large tracts of land to be added to his kingdom. Already Sivaji had declared himself a king, and was coining money in his own name. In the year 1680 he died having founded the Maratha power in Southern India.

Aurungzeb's Deccan Campaign.—In the year 1681, Aurungzeb decided to take charge of the operations in the Deccan that had hitherto been carried on by his generals, quell all opposition, and add the territory to his empire. He collected a huge army, known as the

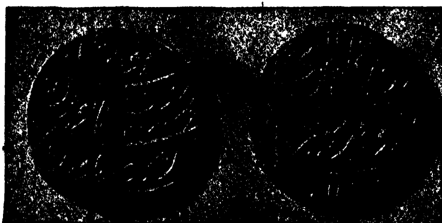
Grand Army, with which he marched from Delhi. He sent his sons against the Marathas, while he attacked the heretic kingdoms of Bijapur and Golkonda, whose kings belonged to the Shiah sect of Mahomedanism.



AURUNGZEB BEFORE THE WALLS OF GOLKONDA.
By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

The troops sent against the Marathas were successful at first, for when they approached, the Maratha horsemen scattered. But as soon as they had finally turned their backs, the Marathas, under Sivaji's son Sambhaji made a raid into Khandesh, and burned the Moghul

town of Burhanpur. Meanwhile Aurungzeb attacked the city of Bijapur, which fell in 1686 after a long siege. In 1687 the siege of Golkonda began. The defence was heroic. Both the Golkonda and Bijapur kings had laid the country waste on the approach of the Moghul host, and Aurungzeb's soldiers were reduced to a condition of starvation. At last the city fell by treachery. The stout-hearted king was captured, and treated with due courtesy by Aurungzeb, who sent him to the fortress of Daulatabad with the conquered king of Bijapur. In 1689 Sambhaji the Maratha was captured and put to death by torture. Though his three enemies were overcome Aurungzeb was still unable to



GOLD COIN OF AURUNGZEB, STRUCK AT BIJAPUR, A.H. 1099 = A.D. 1687.

leave the Deccan. The Marathas, although not strong enough to meet the Moghuls in pitched battle, were still in arms and were too active to be caught. Mounted on ponies and armed with spears, they rushed down from their hills on small parties of the enemy, and when pursued by a stronger force scattered in all directions. Years passed; Aurungzeb's hair grew white, and still the war raged on. The Moghul army, constantly harassed by the enemy, ill-paid and dissatisfied, grew less and less able to cope with their nimble foes. Moreover, the soldiers had not the hardihood of the veterans of Babar, or the conquering armies of Akbar. The luxury of the palace was carried into the field. The ease of a

warm climate had reduced the vigour of the Moghuls just as it had formerly weakened the Pathans, and they had not the stomach for an arduous campaign against a warrior people fighting for their homes. At last Aurungzeb was obliged to admit his failure. With the Jats at Agra, the Sikhs at Multan, and the Rajputs, all in rebellion, he retired from the Deccan with the rem-



GREAT GUN USED IN DEFENCE OF BIJAPUR AGAINST AURUNGZEB'S ARMIES.

nant of his army to Ahmednagar, where he died shortly after, in 1707.

During Aurungzeb's reign the empire reached its widest extent, and the land revenue increased to the huge sum of £43,000,000.

QUESTIONS.

1. What was peculiar in Aurungzeb's character? What measures did he take against the Hindus? Compare the effect of

Aurungzeb's policy to Hindus with Akbar's and describe the result to the empire.

2. Describe Aurungzeb's Deccan campaign. Who were the Marathas? Describe their rise under Sivaji. What was their method of war?

3. Compare the picture of the Mehtar Mahal, Bijapur, with the colonnade of Hindu Pillars near Delhi and the Pearl Mosque, Agra. Which style of building is devoid of curves? What features of the Mehtar Mahal are Hindu?

CHAPTER XV.

DECLINE OF THE MOGHUL EMPIRE.

1707-1765.

On the death of Aurungzeb there was the usual quarrel among the sons for the throne. Muazzim, the eldest, eventually became emperor under the title of Bahadur Shah.

The new emperor left the Maratha country and went north to restore friendly relations with the Rajputs. He then marched against the Sikhs. The Sikhs were a Hindu religious sect in the Punjab who had been persecuted during the reign of Aurungzeb to such an extent that they had armed themselves for protection and formed themselves into a military organisation. From the Sutlej districts they advanced to Lahore and Delhi, butchering Mahomedans and burning mosques. Bahadur marched against them, and although he did not decisively defeat them in a pitched battle, he caused them to retire among the hills. Before he could further restore peace in his dominions he died (1712). After a struggle for the throne his son Jahandar succeeded, but in less than a year was murdered. His successor, Farukhsiyar, reigned for six years. He was an indolent king and the ruling power was actually wielded by two brothers named Sayyid Hussan and Sayyid Abdullah, known as the Sayyid brothers. Farukhsiyar was murdered in 1725, and Mahmud Shah became emperor.

The last two emperors had succeeded in keeping the

empire intact, but now the outlying governors began to shake themselves free of the central authority and assert their independence. In 1722. one of the nobles, Asaf Jah, left Delhi and declared himself Nizam in the Deccan over the greater part of which he established his authority. The governor of Oudh in the same way declared himself Nawab of Oudh (1724). Some twenty years later the governor of Bengal and Behar, Ali Vardi Khan, followed this example and became independent.



ASAF JAH, THE FIRST NIZAM.
By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

Maratha Encroachments.—Meanwhile the warlike Maratha chiefs, under the leadership of their prime minister or peshwa, Balaji Baji Rao, and later of his son Baji Rao, had been advancing further and further north. They met with little resistance. Governors of provinces were content to buy peace by paying them chouth. In this way the Deccan, Gujarat, Malwa, and Bandelkhand became tributary to them. In 1738 the Maratha army marched to the gates of Delhi and ob-

tained the whole of the territories between the Chambul and Narbada rivers.

Persian Invasion.—In the same year (1738) the famous soldier, Nadir, Shah of Persia, took the Moghul province of Kabul, and marched across the Indus into India. Meeting with little or no resistance, he entered Delhi in 1739, and made the emperor a prisoner. The Persian army then sacked the capital, and killed thousands of people. All the treasures that could be found, including the famous peacock throne, valued at £6,000,000, were conveyed to Persia. On the departure of the Persians, Mahmud Shah, who had been given his liberty, returned to the throne.

Invasion of Ahmed Shah.—In the year 1748 India suffered a fresh invasion at the hands of the Afghan soldier, Ahmed Shah Durani, who had founded an empire at Kandahar. This first invasion was driven back by an Indian army at the battle of Sirhind. But in 1752 the Punjab fell into the hands of the Afghans, and became a province of the Durani empire ruled by an Afghan governor.

Meanwhile Mahmud Shah, the Moghul emperor, had died, and been succeeded by the Moghul, Ahmed Shah, whose chief minister was Ghazi-ad-din. Ghazi-ad-din marched with an army into the Punjab and succeeded in driving the Afghans out. This led, in 1756, to a second invasion by Ahmed Shah, which resulted in a further sack of Delhi, and another scene of wholesale slaughter. On his withdrawal the government was carried on by the vizier, Ghazi-ad-din, under a new emperor, Alamgir II.

The Marathas at Delhi.—Ghazi-ad-din's position was so insecure at Delhi that he was obliged to call in the Marathas to help him. Raghoba, the brother of the Peshwa,[1]

[1] The peshwa was the prime minister to the Maratha Rajah of Satara. The early peshwas were men of such resource and ability that they banded the various Maratha princes into a confederacy of which they were the leaders.

marched north and occupied Delhi with a Maratha army, thus obtaining virtual possession of the Punjab. It appeared as if the Marathas might once more establish a Hindu empire in India. Their army was well drilled, and their artillery was better even than that of the Moghuls. The Moghul emperor, Alamgir, had been murdered by the vizier, and his successor had fled to the English in Bengal for protection.

The year 1761 saw Ahmed Shah return with an Afghan army to recover the Punjab from the Marathas. He was opposed on the field of Panipat by a combined army of Marathas, Moghuls and Rohillas. The Maratha army numbered 70,000 horse and 15,000 foot, the Moghuls and Rohillas numbered 53,000 horse and 40,000 foot. Ahmed Shah was too weak to attack, and the two armies faced one another for two months, until want of food drove the Marathas into opening hostilities. In the battle that followed the Afghans were victorious. Holkar and Sindhia, two of the most powerful Maratha leaders, withdrew from the field, and the remainder of the combined Hindu and Moghul armies was put to flight. This blow shattered the hopes that the Maratha leaders had entertained of once again creating a Hindu empire in India.

SOUTHERN INDIA.

Growth of European Settlements.—The wars that were distracting the interior of India disturbed but little the steady trading of the European settlements on the coast. French, English and Dutch had followed in the steps of the adventurous Portuguese, and had outdistanced them in the race for Eastern trade.

In 1667, three years after the foundation of the French East India Company by their great minister Colbert, the first French factory in India was built at

Surat. In 1674 another great Frenchman, Francis Martin, obtained a strip of territory from the King of Bijapur, where he founded the French settlement of Pondicherry. Ever since the English East India Company had been formed (in 1600) their ships had been trading with India. In 1615 they fought a famous battle off the mouth of the Tapti river with the Portuguese, and in the same year Sir Thomas Roe visited the Moghul emperor, Jehangir. The earliest English settlement in the south was Masulipatam (1611). Fort St. George was founded in 1639 on land bought from the local rajah, and around it grew up the city of Madras.

On the west coast Surat was the centre of English trade. Their Surat factory was established as early as 1612. It had outlying agencies at the larger towns such as Cambay and Ahmedabad, and later as far east as Agra and Patna.

The island of Bombay became English property in 1661, when it was ceded to Great Britain by Portugal. The trade with Surat was transferred to Bombay, which rapidly became the leading port on the west coast. The factory at Hughli in Bengal was established by the English in 1640, and had branch factories in the neighbourhood. In 1686 the English, under Job Charnock, were threatened by the Nawab of Bengal, and retreated down the river to Satanati, where Fort William was founded. In the reign of Aurungzeb, they bought the land on which stood their settlement, which developed into the city of Calcutta. English, French (at Chandernagore), and Dutch (at Chinsurah), all carried on a prosperous trade on the Hughli, while the Portuguese retained their possessions of Diu and Goa on the west coast.

The chief trade rivals of the English in India were the French. While M. Martin remained at the head of French affairs in India, the French East India Com-

pany concerned themselves wholly with trading, while keeping on friendly terms with the ruling princes. This policy was changed under a later governor, M. Dumas, who sided with one prince or another to his own advantage. In 1742, the greatest French exponent of this policy became governor of the chief French settlement. This was Dupleix.

Struggle between English and French, 1742-1761.—Dupleix, the new governor at Pondicherry, had already been governor at Chandernagore, which by his industry and talent, had developed from an unimportant little village to a large trading station, regularly supplied with goods by a fleet of French ships. But in Pondicherry his ambition had wider scope, and he continued the political dealings with the Indian princes that had been first entered into by M. Dumas.

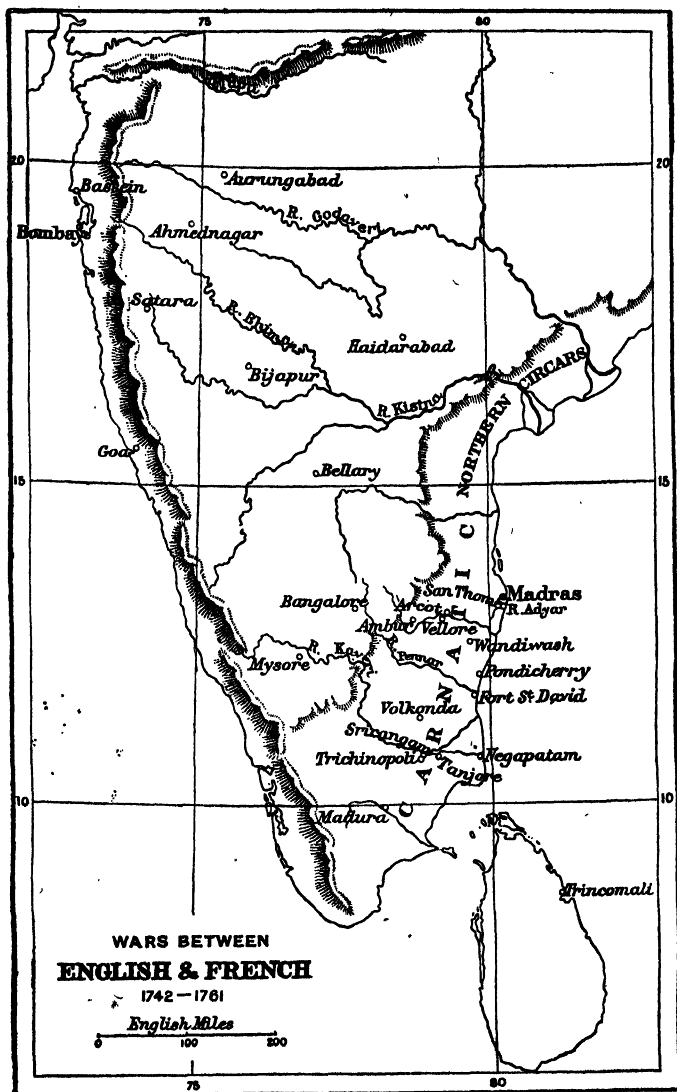
Soon after his arrival at Pondicherry, England and France went to war in Europe. This war was extended to their settlements in India. English troops from Madras attacked the French at Pondicherry. This attack was beaten off, and in return Dupleix attacked, and succeeded in capturing, Madras. Hitherto the Europeans in the Carnatic had carried on their trade side by side without entering into strife. The Nawab of the Carnatic, who was lord of the territory in which their settlements were situated, now protested against the fighting, and demanded that Madras should be given up to him. To enforce his demands, he sent an army against the French. In the famous battle of San Thomé, a small French force crossed the Adyar river in the face of the Nawab's army, which they drove from the field. This decisive defeat of an Indian army by a small body of Europeans established for the first time the immense superiority of European over Indian troops, and entitled the European settlers to a greater respect on the part of the Indian princes.

This new and unsuspected power suggested innumerable projects to the imagination of Dupleix. He knew now that his army could make or unmake the Indian rulers, so that his friendship was invaluable to them. By placing his own nominees on the thrones of the South Indian rulers the country might become subject to his own control, and lead ultimately to the foundation of a French empire in India. The opportunity of acting on these plans came in 1749, when the Nizam-al-Mulk, the original founder of the kingdom of Haidarabad, died. Before his death the Nizam named his grandson, Mazuffar Jang, as his successor, in preference to his son, Nazir Jang, whom he had disinherited. The Nawab of Arcot at this time was Anwar-ad-din. His predecessor was Dost Ali. Now Dost Ali had a son-in-law named Chanda Sahib, who was covetous of the throne at Arcot. He was a prisoner in the hands of the Marathas. An alliance was formed between Chanda Sahib, Mazuffar Jang, and the French, with the object of making Chanda Sahib Nawab at Arcot, and establishing Mazuffar Jang as Subahdar of the Deccan (Nizam). Chanda Sahib was ransomed from captivity at Satara by the French. A French force, under the famous leader de Bussy, joined Chanda Sahib, who had raised an army of 6,000, and Mazuffar Jang with an army of 30,000 men. The combined forces met Anwar-ad-din at the battle of Ambur, some fifty miles from Arcot (1749). The Nawab was killed, and his son, Mahomed Ali, fled to Trichinopoli.

Nazir Jang with a large army now entered the field. In reply to an appeal from Mahomed Ali; the English joined in the war and sent a small force under Major Stringer Lawrence to Nazir Jang. Nazir Jang marched his army to within nine miles of Pondicherry, and defeated the French and their allies, taking Mazuffar Jang prisoner. But a night attack, delivered by the French,

caused Nazir Jang to retire to Arcot. The English troops at the same time marched south to Fort St. David. For the time being Nazir Jang was victorious, but before a year had elapsed he was murdered in his own camp by three Mahomedan princes of the Deccan, who had supported his cause. Dupleix's ally, Mazuffar Jang, in this way became Subahdar of the Deccan. In gratitude to the French he paid them the sum of one million rupees, and asked for a French force to be kept at his capital. Chanda Sahib at the same time became Nawab at Arcot. The officer selected to represent the French and to command the French soldiers at the Nizam's capital was de Bussy.

De Bussy accompanied Mazuffar Jang on his way to Aurungabad, but before they reached that place Mazuffar Jang was killed by some of his own supporters. De Bussy acted at once. Before another claimant could step in, with the consent of the nobles, he placed Salabat Jang, a son of Mazuffar Jang, on the throne. The new Nizam, like the old, owed his position entirely to the French, and French influence remained supreme in the Deccan (1751). Meanwhile Chanda Sahib, after receiving homage at Arcot, set out, accompanied by French troops, for Trichinopoli, where Mahomed Ali had retired. But Mr. Saunders, who directed English affairs in Southern India at this time, had before this dispatched a force from Fort St. David to strengthen the defence of the town. He now sent a further British force to watch Chanda Sahib's French troops. The French and their allies delayed on the march, and when at last they reached Volkonda, some forty miles from Trichinopoli, they found their path barred by the English and the army of Mahomed Ali. The native governor of Volkonda opened his gates to the French, who repulsed the English when they attacked the town. The English force thereupon retired to Srirangam, the



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large island formed by the division of the Kolarun and Kaveri rivers, and then to Trichinopoli itself.

But with the English force there was a young civil officer named Clive. This officer, losing patience with the methods of warfare of the English leader, de Gengin, returned to Fort St. David. There he laid before Mr. Saunders a scheme of his own that should break away from the series of duels between French and English and strike a telling blow at the French and their allies. This resulted in Clive, with a force of 200 Englishmen, 300 sepoys and three small guns, setting forth from Fort St. David for the invasion of the province of North Arcot. Clive hoped, by carrying the war into the enemy's country, to draw their troops from the siege of Trichinopoli and so save the last stronghold of Mahomed Ali. By daring and good fortune he marched safely through the enemy's country and took the city of Arcot by surprise. He then prepared the place for the siege that he knew would follow. For fifty days the small British force, upheld by the example and courage of their leader, held the fort in face of the fierce onslaught of Chanda Sahib's army. At the end of that time help arrived for the brave garrison, who, turning the tables on their opponents, marched to the relief of Trichinopoli. Here, at the battle of Srirangam, the French and their ally were totally defeated (1752), and in the following year the French were routed by Major Stringer Lawrence, when they again attempted to capture Trichinopoli. This ended the war. Under pressure from France in 1754 Dupleix withdrew his armies and in the same year he was superseded and returned to France.

War again broke out two years later on the arrival of Count Lally as governor of Pondicherry. Fort St. David surrendered to the French and Lally then laid siege to Madras. After a bombardment of two months, the fort,

which still held out, was relieved by an English fleet. Colonel Coote now arrived to conduct the campaign. He defeated the French at the battle of Wandiwash (1760) and during the year Lally lost all the French possessions in Southern India except Pondicherry and Gingi. Coote now laid siege to Pondicherry, which fell in 1761 and was levelled to the ground. Their lost settlements were all returned to the French in 1763 by the Treaty of Paris. This last war finally defeated French schemes for an empire in India.

Withdrawal of de Bussy from the Deccan.—One of Count Lally's first acts on his arrival in India was to withdraw de Bussy, who had so long maintained French influence in the Deccan, from the Nizam's court. The influence thus heedlessly sacrificed was never regained by the French.

QUESTIONS.

1. Who founded the settlements of Goa, Satanati, Pondicherry? What were the chief trading stations of the English in the latter part of the 17th century?

2. Who was Dupleix? What alliance did he make with native princes? What was his object? What event in Indian history showed Dupleix his power in Southern India? Which were the decisive battles in the wars that followed? What effect had Clive's march on Arcot on the situation?

3. Who was Count Lally? What act of his lost to the French their influence in the Deccan?

BENGAL. 1756-1760.

In the years 1756 to 1760, during which the stirring events described had taken place in the Carnatic and Northern India, great changes also took place in Bengal. The Nawab of Bengal in 1756 was Ali Vardi Khan. He was a strong and good ruler, who kept the marauding Marathas at bay, and encouraged his people in trade.

He died in 1756 and was succeeded by his grandson Suraj-ad-daulah.

The old Nawab had allowed the English to carry on their trading peacefully. But the new Nawab resented their being in the country and determined to drive them out. As soon as he could collect an army he marched on Calcutta. The place had few defences, having been at peace for so long, and could not defend itself. Many Englishmen escaped, but some fell into the hands of Suraj-ad-daulah. The prisoners were handed over to the Nawab's soldiers, who placed them in a small dungeon for the night. This dungeon had few windows, and little air could reach the prisoners locked up inside. One after another died of suffocation, and in the morning only twenty-three of the one hundred and forty-six were found alive. The dungeon became known as the Black Hole of Calcutta.

Clive in Bengal.—The news of the Black Hole of Calcutta reached Madras just after Robert Clive, who had gone to England after his victories in the Carnatic, returned as governor of Fort St. David. Clive was selected to command the avenging army, which sailed for Calcutta. The expedition was placed under the supreme command of Admiral Watson who commanded the English fleet.

The fleet sailed up the Hughli to a place about ten miles below Buj Buj. Here Clive landed with his troops. Buj Buj was occupied after an engagement, and Calcutta was surrendered by the Nawab's troops. Three days later Clive stormed the Nawab's city of Hughli.

A treaty was then signed in which the Nawab bound himself to return all property looted from Calcutta.

But Clive did not allow the matter to rest there. He was determined that Calcutta should not again be liable to such acts of lawlessness as that which culminated in

the Black Hole. It was necessary, therefore, to replace the Nawab by some one with less power who could be controlled by the government at Calcutta. Clive entered into negotiations with one of the Nawab's generals, Mir Jafar, and then made further war on Suraj-ad-daulah. The latter was camped with his army at the village of Plassey. Clive with 1,100 Europeans, 2,100 sepoys, and ten pieces of artillery advanced

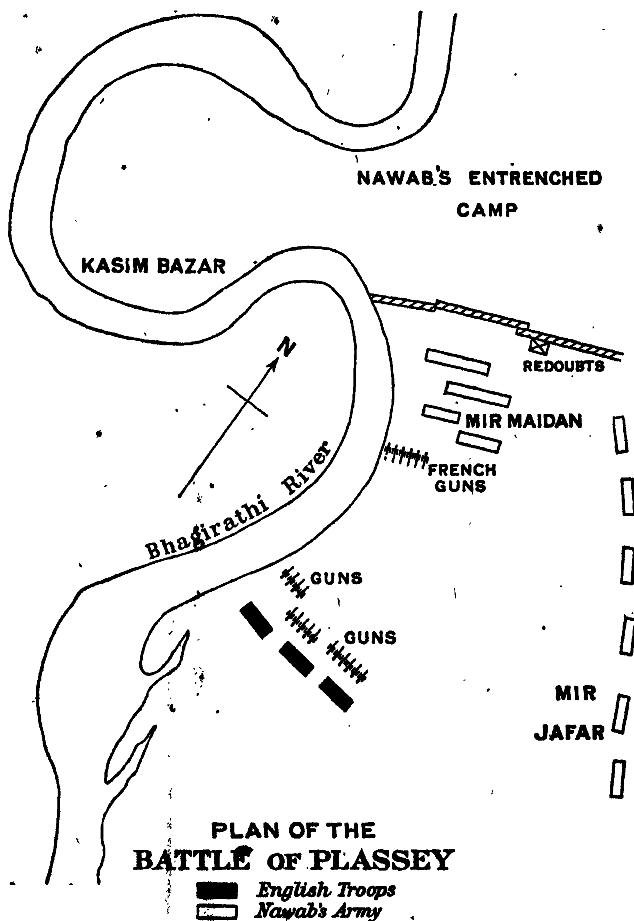


FORT WILLIAM.
(From a Dutch engraving.) By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

against the Nawab's army of 50,000 infantry, 18,000 horse and 53 guns. The disparity in numbers between the two armies was so great that Clive called a council of war to decide whether they should proceed or return to Calcutta. The council decided to return. Then Clive, at last making up his own mind what it was best to do, overruled the council and advanced.

The Nawab occupied the ground in a sharp bend of the river. His camp was further protected by an

earthwork, and he was helped by a small body of



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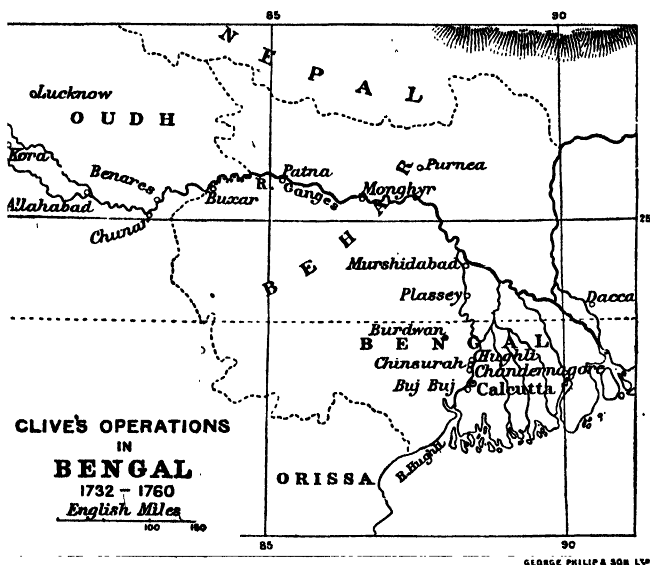
Frenchmen, with four field-guns. Clive's army, which faced the Nawab's, was camped in a mango grove,

surrounded by an earthen breastwork and a ditch, forming a natural defence. The Nawab, whose army nearly surrounded the British, began by bombarding their camp. The bombardment lasted till noon, but did little damage to the English sheltered in the grove, while the English artillery did some damage to the more exposed troops of the Nawab. At midday a heavy rain-shower passed over the field. The enemy's fire ceased, for the rain had damped their powder. Clive's gunners covered over their ammunition. Believing the English guns were useless like their own, the Bengal horse charged on the grove. They were received with so heavy a fire that they wavered and fell back. Mir Jafar and another traitorous general persuaded the Nawab to fly. He mounted a dromedary and left the field. Clive then advanced and the whole Bengal army fled, the last to retire being the French. Mir Jafar was then publicly proclaimed Subahdar of Bengal, Behar and Orissa. Suraj-ad-daulah, who was taken prisoner, was put to death in his cell by order of the new Subahdar. The conditions which Clive imposed on the new Nawab were as follows:—

That certain lands south of Calcutta should be rented to the English. That a strip of land 600 yards wide round the outside of the Maratha ditch which surrounded Calcutta should be given to the English. The Nawab should pledge himself to build no forts below the town of Hughli, and he and the British should support one another in case of war.

Mir Jafar also agreed to pay a huge sum of money for losses incurred by the English in putting him on the throne. To raise this money he was obliged to tax his nobles heavily. This taxation caused so much discontent that the governor of Purnea went into open rebellion, and Mir Jafar had to appeal to Clive for

help. Clive immediately marched to Murshidabad with all his troops, and demanded the payment of the sum due. The Nawab, quite unable to raise the money, was forced to assign to Clive the revenues of the districts of Burdwan, Kishangarh and Hughli, thus giving the British a further hold on his possessions. The Moghul emperor, although now deprived of his former power, was still looked up to by all classes in



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India as the paramount ruler. Clive, therefore, in conformity with custom, applied to the emperor for *patents* confirming Mir Jafar as Subahdar of Bengal. He now awaited with the new Subahdar at Patna the arrival of the patents. While there he outbid other competitors for the monopoly of the saltpetre traffic of Behar. It was the custom of the Nawab of Bengal to sell this monopoly to the highest bidder. The salt-

petre monopoly thus came to the English East India Company.

The Deccan.—Meanwhile Count Lally, who had arrived at Pondicherry, had recalled de Bussy from the court of the Nizam. For years French influence in the Northern Circars and Deccan had been supreme. Now the Rajah of Vizianagram seized the opportunity of freeing himself from French sovereignty and rose in revolt. He appealed to the English in Bengal for help.

Clive could ill spare troops. The Madras government, besieged by Count Lally, was calling for help, and the Nawab Wazir of Oudh was threatening an invasion of Bengal. But he saw that the withdrawal of de Bussy had offered him a unique opportunity of supplanting the French in the Deccan, and he therefore dispatched Colonel Forde with a force of 2,500 men to Vizianagram. Colonel Forde beat the local French force, and when the Subahdar of the Deccan advanced to help his allies he succeeded in persuading him not to fight but to receive the English at his court.

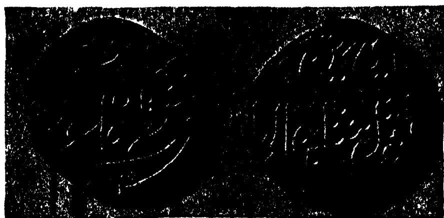
Dutch Attack.—Meanwhile Clive marched with the remainder of his troops to help Mir Jafar against the Nawab of Oudh, who had been joined by a son of the Moghul emperor. On the approach of Clive, the Moghul prince retired from Patna, where he was besieging the city. This danger removed, Clive returned to Calcutta, but here he was met with an unexpected and far more serious difficulty.

The advance in prosperity of the English had caused much jealousy among the Dutch at their settlement of Chinsurah. They opened negotiations with Mir Jafar, who welcomed the opportunity of freeing himself from his subjection to the English. The result of these negotiations was the formation of a plot to capture Calcutta, and drive the English from the country.

When Clive arrived in Calcutta, he heard that seven

Dutch ships had entered the Hughli. No news of the plot had leaked out, and the Dutch invasion took the English completely by surprise. Clive had only three ships, 350 European soldiers and 1,200 sepoys to oppose the Dutch force of seven ships, with 700 European soldiers and 800 Malays from the Dutch East India possessions. He anchored his ships under the guns of Fort William, and in the nick of time Colonel Forde returned with his troops from the Deccan.

Clive dispatched Colonel Forde to meet the Dutch, who, he anticipated, would land below Calcutta to march to Chinsurah. Here, between Chinsurah and



French Coin Struck at Pondicherry, A.D. 1763, Titular Emperor Shah Alam.

Chandernagore, the Dutch force was destroyed. At the same time the English captains attacked the Dutch ships in the river. Six out of seven of the Dutch ships were either sunk or captured. The defeat was so sudden and severe that the Dutch never again disturbed the peace of India.

Clive's Achievements in Bengal.—Clive first arrived in Bengal as the commander of an English land force sent to punish the Nawab Suraj-ad-daulah for an outrage against the English. The punishment was duly inflicted, but Clive did not consider his work accomplished till he had safeguarded the English against another such outrage. To this end he displaced Suraj-

ad-daulah, and put in his place a ruler dependent upon the English, who thus obtained control of the province of Bengal. Had the English people never been imprisoned in the tiny space that caused their death, there would have been no occasion for the expedition. As it was, when Clive left Bengal for England (in 1760), the English were the virtual rulers of the province. Not the least of Clive's achievements was the establishment of an alliance with the Nizam that has existed down to the present day.

QUESTIONS.

1. What was the occasion of Clive's expedition to Bengal? What battle decided the fortunes of Suraj-ad-daulah? How did the English after this battle become supreme in Bengal?

2. How did Clive take advantage of de Bussy's withdrawal from the Deccan? Describe how Colonel Forde secured the alliance of the Nizam.

3. What difficulty beset Clive on his return from Patna? Describe the events that led to the victory of the English.

4. What trade monopoly did Clive secure when he was at Patna? Why did he wait at Patna?

CHAPTER XVI.

AFFAIRS IN BENGAL.

Vansittart.—On Clive's departure, the affairs of the Company were left in the hands of Vansittart, a man of whom Clive held a high opinion. The first question that Vansittart had to deal with was the succession to the Bengal Subahdari. Mir Jafar's only son was killed by lightning, and it lay with the English to name his successor. While the Council was discussing the question, they were approached by a nobleman named Mir Mahomed Kasim. Mir Kasim offered the members large bribes to displace Mir Jafar, and place him upon the *Masnad*. Contrary to the practice of Englishmen, these bribes were accepted. Vansittart went to Murshidabad to see Mir Jafar, and persuaded him to resign, and the new Subahdar appeared at Murshidabad in his place.

Mir Kasim was an able man, whose ambition it was to improve the position of his country and countrymen. He moved his capital from Murshidabad to Monghyr, and began to train an army on the model of English armies. Further, he discharged the debts of the less capable Mir Jafar, and held to his treaties with the English.

The English East India Company at this time had the sole privilege of trading in Bengal free of duties. The English officials were badly paid by the Company, and to increase their incomes they accepted money and allowed Indian traders to pass their goods free under the

English flag. They thus deprived Mir Kasim of much of the revenue which he raised from the duties on Indian trade. Unable to stop this, the Nawab, in 1763, abolished all duties, and so took away from the Company the advantage in trade they had hitherto held. Then ensued a quarrel with the English Council in Calcutta. The junior member, Warren Hastings, and Vansittart, urged that the English had no right to interfere with the Nawab's administration of his own country. The quarrel was brought to a head by the action of a reckless English officer named Ellis, who, with a small body of troops, seized the city of Patna. In the war that followed (1763), the English, under Major Adam, were completely victorious, but some of Ellis' troops who had been taken prisoners by Mir Kasim at Patna were put to death in revenge. Mir Kasim fled for refuge to the Nawab Wazir of Oudh. The Nawab took up arms against the English, and was aided by Shah Alam, the Moghul emperor. But in 1764 the allies were defeated by Sir Hector Munro at the battle of Buxar. The same year Clive, now Lord Clive, returned to India.

Return of Clive, 1765.—Clive now arrived in India as Governor and Commander-in-Chief of Bengal.

The Company's affairs at this time were controlled at their settlements by Councils. To enable Clive to act without the delay of gaining the consent of the Calcutta Council, a small Select Committee of four members was appointed by the Directors to advise him. With the consent of the Select Committee Clive could act without reference to the Council.

Clive now began perhaps the greatest, and certainly the most difficult, work of his life. This was to reform the Company's service, which from trading pure and simple, was now to be called upon to carry on the work of administration.

Calcutta Council Remodelled.—Soon after Clive arrived

an order came from the Directors in England forbidding the Company's servants to accept gifts and calling upon them to sign a covenant to that effect. This order helped Clive in his dealings with the corrupt Councillors. He charged them with selling the Bengal Subahdari to the highest bidder and putting the price into their own pockets. Having exposed their dealings he forced them to sign the covenant. Finally he caused them to retire from their posts. They afterwards sought revenge against him in England.

The Council was then reconstituted. The members hitherto had been engaged in trade. The new conditions, which had made the English Council rulers of Bengal, required that the members should have no trading interests to serve. Clive made the Council twelve in number, and each member had no other employment except as a member of Council.

The Civil Service.—The poorly paid civil servants of the Company were allowed at this time to increase their incomes by private trade. Clive tried to persuade the Directors to pay the officials higher salaries, and so make private trading unnecessary. The Directors refusing to do this, the utmost that Clive could do was to forbid civil servants to allow merchandise to travel by their authority free of duty. He also so regulated the trade in salt that the people could buy it at a price the poor could afford to pay.

Treaty with Oudh and the Moghul Emperor.—Clive's reforms were carried on when he was not engaged in political affairs. One of his first duties as Governor of Bengal was to arrange the terms of peace with the defeated Nawab Wazir of Oudh, and the relations of the new Subahdar of the Deccan with the East India Company.

At Murshidabad Clive came to the following arrangement with the young Nawab for the good government

of the three provinces. It was to be the Nawab's duty to preserve order, administer justice and collect the revenue. The Company should act as Dewan, receive the revenue, make the necessary payments and pay any surplus into their own treasury. They would allow the Nawab an annual income of fifty-three lakhs of rupees.

Clive next went to Benares to meet the defeated Nawab Wazir, and from there moved to Allahabad where Shah Alam was staying. With these two princes he came to the following arrangement:—

The fortress of Chunar was to be ceded to the English.

The provinces of Kora and Allahabad were to be the property of the emperor, but were to be held on his behalf by the English.

The Nawab Wazir was to pay fifty lakhs of rupees for the expenses of the war, and to give the Company permission to trade throughout his dominions. A treaty of mutual support between the Nawab Wazir, the English, and the Subahdar was to be signed. In the event of the Nawab Wazir calling for English troops to help him in the defence of his kingdom he was to pay their expenses.

It was afterwards arranged that British troops should occupy Allahabad, Chunar, Benares and Lucknow. The Moghul emperor also formally bestowed on the British the three provinces of Bengal, Behar and Orissa in return for an annual tribute of twenty-six lakhs of rupees.

The effect of this treaty was to ally the three chief powers in North-Eastern India. Clive thus secured to the East India Company which he served the provinces they had won, and made the way clear for uninterrupted trade.

Army Disaffection.—It had been the custom for the Bengal army during the wars of the past six years to receive double batta. Just after the British army (in

1764) had won the hard-fought battle of Buxar, an order arrived from the Court of Directors in England disallowing the payment of double batta. The order was withheld until Clive could arrive and deal with it. Clive (in 1766) issued orders in accordance with the instructions from the Directors that the double batta was to



LORD CLIVE.
(From an engraving by G. Stodart.) By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

be withdrawn in times of peace, and that single batta only would be paid when the army was on active service. There was much discontent among the officers who had received double batta so long that they had come to regard it as a right. This discontent grew to such an extent that the army reached a state little

short of mutiny. The officers declared that they would resign their commissions on the field of battle. Clive then met, at Monghyr, the men whom he had so often led to victory. Touched by his firm yet friendly words, and convinced that they were acting wrongly, the officers submitted. The remainder of the Bengal army followed suit and Clive completed his personal victory by treating the offenders generously.

In 1767 Clive, having completed his reforms, left the country for good. But his service in India had broken his health, and he died seven years later (1774).

Clive's work for the British cause, and ultimately for the good of India, cannot be over-stated. He not only founded British rule, but made its continuance possible by his determination to suppress corruption. Every institution of to-day, justice, religious freedom, education, in fact the prosperity and well-being of modern India dates from the time when Clive founded a firm and just rule in Bengal.

CHAPTER XVII.

AFFAIRS IN MYSORE.

The Kingdom of Mysore.—While Clive was establishing the English permanently in Bengal, another famous soldier was gathering more and more power into his hands in Southern India. This was Haidar Ali, Sultan of Mysore.

Mysore was originally a petty state, governed by a Hindu rajah. It had added Seringapatam to its territories on the decay of the Vijayanagar kingdom, but in Haidar Ali's early days Mysore was a kingdom of small importance. Haidar Ali had begun life as a common soldier. He rose to command a troop, and eventually was raised to the head of the Mysore army. At last he displaced the prime minister who held complete control over the rajah, and himself took possession of the rajah at Seringapatam. He then assumed the government of the country. From this beginning Haidar Ali became a despotic ruler, surrounded by uniformed fighting men, with almost the pomp and magnificence of a Moghul ruler. In the early years of his reign he was repeatedly worsted in battle by the Marathas, who overran his country, and exacted large sums of money from him.

First Mysore War.—In 1767, Haidar Ali obtained the support of the Nizam, and descended the ghats to attack the English settlements on the plains. But, continually defeated by the English commander, Colonel

Smith, and deserted by the Nizam, he retired to Mysore, where he was joined by a Maratha force. Colonel Smith followed him into the Mysore plateau. Fearing that the English would take Bangalore, Haidar sued for peace. The Madras government at that time was in the hands of men little fitted to deal with questions of state. Instead of ending a useless war, they recalled the successful Colonel Smith and replaced him by a new commander. The new commander was unsuccessful, and so yet another was sent to take charge. Haidar Ali, no longer having an opponent of Colonel Smith's quality to cope with, once more descended on the plains, and made one of his famous surprise marches almost to the gates of Madras, where he dictated his own terms to the English. In 1769, a treaty was concluded. The captured towns were returned by both sides, and in case either was attacked by another power they mutually agreed to help one another. The following year the Marathas again invaded and overran Haidar's country, broke up his resistance, and besieged him in Mysore. Haidar called on the English to help him, according to the treaty, but the Madras authorities hesitated, and failed to abide by their treaty.

The conduct of the Madras authorities on this and other occasions was the chief cause of Haidar Ali's later consistent enmity to the British.

Bengal Famine.—While the war was being carried on with Haidar Ali, there had been a terrible famine in Bengal that decimated the population. It affected also the East India Company, whose trade declined to such an extent that for many years the shareholders in London received no dividends. Verelst, the governor, who succeeded Clive, was in turn succeeded by Cartier. In 1772, Warren Hastings was appointed to succeed Cartier.

Warren Hastings.

Bengal. 1772-1774.

The new governor, who had served for some time as a member of Council, was a mild-mannered gentleman, broad-minded and talented. His orders from the Directors were to save as much money as possible to pay for the recent costly wars, to develop trade, and once more put the Company into a strong financial position.

Reforms in Administration.—Hastings' first reforms were in the system of collecting revenue. This duty was carried out by the Nawab, who handed the revenue to the Company. The Nawab's officers each year collected a different amount, and as the shareholders of the Company depended for their profit to a large extent on the revenue from Bengal, the arrangement was very unsatisfactory for them. The duty of collection was now transferred from the Nawab to the Company, and a system was organised by Hastings for the purpose. English officials, called collectors, were appointed to receive the money and pay it direct to Calcutta.

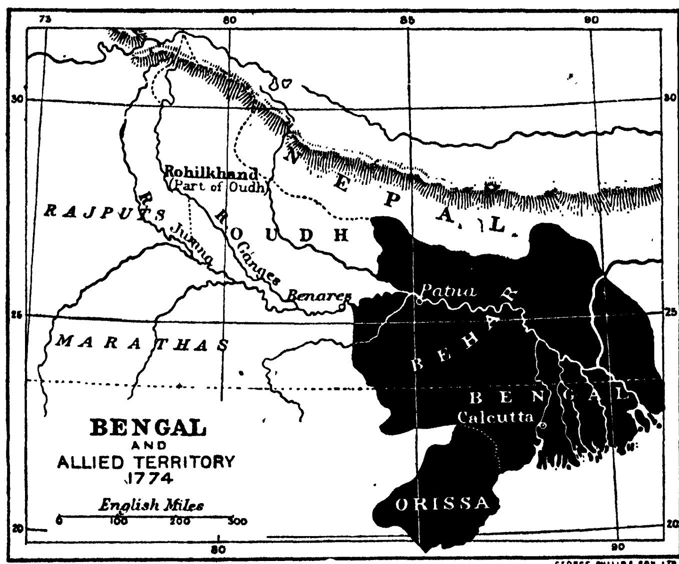
Each collector received the land tax of a district; groups of districts were placed in the charge of commissioners. Each collector was also a magistrate. He had a local court in which the villagers' disputes were settled. If the disputants were not satisfied with the judgment of the local court they could appeal, and have their cases tried again. For this purpose two Courts of Appeal were established at Calcutta, one a civil and the other a criminal court. The English officials under the new system were forbidden to own land themselves or to carry on trade. When acting as magistrates, therefore, they had no interests of their own that might bias their judgments. Their whole duty was to give judgments and collect the land tax fairly.

The next reforms that were made were in the police system. The police force was strengthened, and, in consequence, dacoity became rarer, and the high-roads free from robbers.

The Governor's Council.—The Governor of Bengal was not a supreme ruler. Before taking any action, he was obliged by the rules of the Company to consult his Council. If they did not agree to a measure proposed by the governor they threw it out. Hastings, however, by gaining the goodwill of the members, and because his proposals were statesmanlike and good, was generally able to win the Council over to his side.

Measures against the Marathas.—The Maratha chiefs had now recovered from their crushing defeat at Panipat in 1761, and once more advanced into northern territory. In 1772, the year that Warren Hastings entered office, they occupied Delhi, and made a raid into Rohilkhand. This raid, so near home, roused the Nawab Wazir of Oudh to action, and, helped by the English and Rohilla chiefs, he succeeded in defeating the Marathas. But meanwhile the Maratha chiefs had obtained from Shah Alam the provinces of Allahabad and Kora, over which the English had rights by Clive's treaty with the emperor. To prevent these provinces falling into the hands of their most dangerous enemies, the English sent a garrison to guard them. At the same time they stopped the payment to the emperor of the tribute of twenty-six lakhs, which would only have fallen into the hands of the Maratha chiefs at Delhi. Hastings now took two measures to prevent further aggression on the part of the Marathas. The first was a treaty with the Nawab Wazir of Oudh. By this treaty the provinces of Allahabad and Kora were added to Oudh. In return the Nawab paid the Calcutta government fifty lakhs of rupees. The English further promised to help the Nawab in the event of

a Maratha attack on Oudh. For this protection the Nawab paid to Calcutta a yearly sum of money. The treaty is known as the Treaty of Benares. Besides safeguarding the English possessions, Hastings carried out the Directors' wishes by materially adding to the money in the treasury at Calcutta.



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Rohilla War, 1774.—The second measure of protection was a war. Rohilkhand, the country adjoining Oudh, had already once been raided by the Marathas. The Rohilla chiefs could not protect themselves against the Maratha confederacy, and if once Rohilkhand came into their possession it would only be one step towards a Maratha invasion of Oudh and Bengal. Hastings decided to take the step before the Marathas could do so, and in 1774, helped by the Nawab Wazir, the country was conquered.

Regulating Act, 1773.—During the year 1773 the Regulating Act was passed by the English Parliament. Ever since Clive's conquests, the East India Company had been converted from traders into territorial rulers. The feeling was strong in England that the government of a country and the welfare of its people should not be entrusted to a company whose prime object was profit and trade. This new Act therefore aimed to place the East India Company to some extent under the control of the British Government.

After the passing of the Act, the members of the Governor's Council, whose power we have already explained, were appointed by the British Government. The Government would appoint only those men who they knew would carry out their wishes. They thus held control over the government of the Bengal province. In return for this control of their affairs, the Company was granted a loan of £1,400,000. The number of members on the Governor's Council was reduced to four, and the governor became Governor-General of the Company's possessions in India. Under his control were now placed the government of Madras and Bombay.

In India the English were obtaining control of the land, because they were the most capable rulers. In England the same thing was happening. Because the Directors of the East India Company were not best fitted to rule India, they were to be replaced by the English Government, whose sole mission it was to rule.

WARREN HASTINGS.

FIRST GOVERNOR-GENERAL. 1774-1785.

Warren Hastings, as Governor-General under the Regulating Act, had actually less power than as

Governor of Bengal. Only one member of the old Council was appointed to the new one, and the other three new members from England came out with the fixed intention of altering Hastings' policy. Although one member took Hastings' side on the new Council, yet the new-comers, led by Philip Francis, were in a majority of three to two, and were able therefore to throw out the measures that Hastings proposed. Not only did they do this, but they set to work to propose and carry fresh measures that would undo the work that Hastings had already done.



WARREN HASTINGS.
(From an engraving by C. J. Tomkins.) By kind permission of the Trustees Victoria Memorial Section, Indian Museum.

The Nawab Wazir of Oudh died. His son was forced by the Council, against Hastings' will, to sign a treaty which made over the revenue rights of the rich district of Benares to the Company. At the same time the subsidy that the Nawab paid for the British military protection of Oudh was increased. Finally the Council forced him to pay

the sum of £2,000,000, over which there was a dispute, to his father's widow. The greater part of this was justly his own property. This reduced the Nawab, formerly the strong ally of the English, to a state of poverty, and therefore of little service in the event of a Maratha invasion.

In 1775 the three members of the Council showed to the full their enmity and spite by bringing against Warren Hastings charges of accepting bribes. The chief witness to these unfounded charges was Nanda Kumar, a man of known bad character, who was himself convicted of forgery and sentenced to death. The charges against Warren Hastings fell to the ground. The following year (1776) one of Philip Francis' followers, Colonel Monson, died. From this time Hastings, who had a casting vote,[1] controlled the Council, and was able to bring in his measures of reform without opposition.

The First Maratha War.—Meanwhile the Bombay government had been entering into negotiations with one of the Maratha leaders that involved the English in the first of the wars that were to determine whether they or the Marathas should be supreme in India. To understand the position better, we will examine what is known as the Maratha Confederacy, or the union of the Maratha princes under their peshwa.

The Maratha nation was divided among five ruling houses, each prince of which ruled over his own territories. These ruling houses were the Bhonsla family of Nagpur, Sindhia of Gwalior, Holkar of Indore, the Gaekwar of Baroda, and the peshwa at Poona. The peshwa, originally, was the prime minister of Satara, Sivaji's kingdom; but the rajahs who followed Sivaji

[1] When half the Council (including Hastings) wished one thing, and the other half were opposed to them, then Hastings had another vote to decide the matter. This second vote was a casting vote.

had not his strength of character, and the power was transferred into the hands of the peshwas. Under the greatest of the early peshwas, Baji Rao, the Maratha forces were united and their power increased, until at last it was checked by the Afghans on the field of Panipat.

In 1773 the peshwa, Narayan Rao, was murdered with the connivance of his uncle, Ruganath Rao, or Raghoba, who then became peshwa. Raghoba marched against the Nizam and defeated him, and then against Haidar Ali. While he was invading Mysore a conspiracy was formed against him in Poona in favour of an infant son of the late peshwa, born after his death. This conspiracy was headed by an astute minister named Nana Furnavis. Raghoba marched to Indore where he was joined by Holkar and Sindhia. But Nana Furnavis succeeded in bribing these two chiefs to desert him, and in 1775 defeated him at the battle of Wassud. Raghoba now entered into a treaty with the English Government at Bombay, who agreed to help him on the chief condition that he made over to them the island of Salsette, and the port of Bassein. This treaty is known as the Treaty of Surat.

A British army in Gujarat met the army of Nana Furnavis and the Poona ministers, who now acted as regent for the young peshwa, at the battle of Arras. The Marathas, though in overwhelming numbers, were forced back over the Nerbudda river, into which they threw their heavy guns.

But now the war was stopped. When the news that the Treaty of Surat had been signed by the Bombay government without reference to Calcutta, reached the Calcutta Council, they ordered it to be annulled. An envoy was sent to Poona from Calcutta, and in 1776 the Treaty of Parandhar was signed, which gave up the advantages obtained by the former treaty.

But now orders arrived from England, confirming the Treaty of Surat, and directing that the territories conceded by Raghoba should be kept. In 1778 a fresh treaty was signed with Raghoba similar in terms to the Treaty of Surat and the war was renewed.

A British force of 4,000 men, of whom 600 were Europeans, accompanied by Raghoba, ascended the ghats to attack Poona. But the expedition was mismanaged by incapable leaders and before it reached Poona the British commander decided to retreat, and finally surrendered to the peshwa at Wargaon. This disaster roused Hastings, who had now gained the ascendancy in the Calcutta Council, to retrieve the British name. He dispatched Colonel Goddard with a force from Bengal on a march right across India to the help of the British in Bombay. In 1780 Colonel Goddard reached Gujarat, captured the city of Ahmedabad and defeated the armies of Holkar and Sindhia. Captain Popham, with another Bengal army, drove the forces of Sindhia before him, and captured his impregnable fortress of Gwalior, an unheard-of exploit. The news of these successes spread in all directions and amply restored the military prestige of the British.

But in 1779 the British heard of a combination on the part of all the Maratha princes (except the Gaekwar), Haidar Ali, and the Nizam, to attack all their possessions in India simultaneously.

Second Mysore War, 1780.—Haidar Ali was the first to move. In 1780, with an army of 83,000 men, he swept down upon the plains of the Carnatic. A strong detachment of troops under Colonel Baillie, which was marching to Conjeveram to join Sir Hector Munro's army, was cut to pieces. Warren Hastings now sent the famous general, Sir Eyre Coote, with all the troops he could gather together, to take command in Madras.

Haidar, meanwhile, helped by French engineers, had

taken Arcot. He next attacked Sir Eyre Coote at Porto Novo. The attack was repelled with great loss and Haidar was driven from the field. This battle relieved the fort at Wandiwash, which was besieged by Haidar's son, Tipu. Meanwhile the fort at Vellore had reached the last stages of its defence. Sir Eyre Coote marched to its relief, drove off Haidar's army, and having obtained fresh supplies for the starving garrison, returned to Madras.

The Nizam had refrained from entering actively into the war, but Haidar Ali was now joined by the Dutch. A French force of 1,200 men also landed at Porto Novo to join his standard. But by this time the rains had set in. Haidar retired to Arcot, the French to Cuddalore, and the English to Madras, and before hostilities could be renewed, Haidar Ali died.

Meanwhile Hastings' diplomacy had succeeded in winning back the Nizam and the Maratha rajah, Mahdaji Sindhia. The Maratha leaders in 1782 all signed the Treaty of Salbai, in which they undertook to abandon Haidar Ali's cause. The British in return agreed to give up Raghoba's claims, and Raghoba in compensation received a pension of four lakhs a year.

Meanwhile, Tipu, although deserted by the Marathas, carried on the war, aided by the French. But in 1783 the hostilities between England and France in Europe ceased, and Tipu lost the last of his allies. On the capture of Mangalore by the British troops (1784) Tipu signed a treaty, known as the Treaty of Mangalore, in which each party returned the possessions it had captured and the war ceased.

War with the Rajah of Benares.—During the year 1781 when enemies rose on all sides against the British, Hastings called on the Rajah of Benares to carry out a treaty he had signed, and to supply the British with a body of horsemen. As he did not send them, a sum of

fifty lakhs of rupees was demanded in their place. His refusal to pay led to a local war in which the rajah was quickly defeated. In place of a war indemnity his nephew, who succeeded him, was made to pay double revenue to the Calcutta treasury.

In this year (1781) the Treaty of Chunar was signed with the Nawab of Oudh by which the sum of money which the Council had made the former Nawab pay to his father's widows was returned to him. In this way one of the unjust actions of the former Council was set right.

Retirement of Warren Hastings.—In 1785 Warren Hastings retired, and returned to England to meet the charges levelled against him by his enemies.

Under his direction great changes for the better had taken place in Bengal. In the first place, the government having been transferred wholly to the British, Hastings organised an orderly system. In place of the Nawab's officials, who raised the revenue by tyranny, English officials were appointed to collect it with justice. Courts of justice were established to settle disputes fairly. Appeal courts were established in Calcutta, the Sadar Diwani Adalat or Supreme Civil Court, and the Sadar Nizamat Adalat or Supreme Criminal Court. A legal code was written out, from Hindu and Mahomedan sources, for use in these courts. The police were organised, so that offenders were brought to justice, and in this way order was established in the provinces. Moreover, Hastings controlled the dealings of the landowners, or zemindars, with the poor ryots. The system of government he established was the foundation of our constitution to-day.

Hastings was set a great task. All his reforms were achieved in the face of the most unfair opposition on the part of the colleagues who should have given him their assistance, and in the midst of his difficulties

he was continually called upon to help the less capable governments of Bombay and Madras with armies and treasure. He died, a poor man, in 1818.



EAST INDIA COMPANY'S RUPEE, STRUCK AT MURSHIDABAD, A.D. 1784, TITULAR EMPEROR SHAH ALAM.

QUESTIONS.

1. What were Hastings' instructions from the Court of Directors? What were his first measures of economy? What was the new system of collecting land revenue?

2. Why did Hastings enter on the Rohilla war? From where did he fear an invasion? What did the Council afterwards do to weaken their ally the Nawab Wazir of Oudh?

3. Who handed over to the Marathas the provinces of Allahabad and Kora? What steps did Hastings at once take? Did he continue the annual payment to the emperor? With whom did he make the Treaty of Benares? What was the position of Bengal after the Treaty of Benares? What were the chief terms of that treaty?

4. How did the Regulating Act affect the position of the governor of Bengal? How many members were there on the new Council? What is a casting vote? Who appointed the members of the Council?

5. What treaty did the English sign with Raghoba? How many enemies had the English? Where were Haidar Ali's troops routed? What were the chief events that ended the war?

CHAPTER XVIII.

LORD CORNWALLIS.

1786-1793.

WHEN Lord Cornwallis took up the government after Warren Hastings, he came to rule over a large country. The British owned Bengal, Behar, and part of Orissa. They were also allied to the Nawab of Oudh, so their position was a strong one. In their own territory they collected the revenue through their own collectors. They had become in every sense Indian rulers.

The five great Maratha houses, chief of which were those of Sindhia and Holkar, were the other ruling powers. The Nizam of Haidarabad and the Sultan of Mysore were also powerful rulers, and there were rajahs at Travancore and Tanjore. The Nawab of the Carnatic ruled at Arcot.

The British, in addition to their possessions in Bengal, had the harbour of Bombay, but very little territory there, and their possessions at Madras.

Campaign against Tipu.—Tipu was a confirmed enemy of the British. In 1790 he attacked their ally, the Rajah of Travancore. Lord Cornwallis led an army against him. Bangalore was stormed and Tipu was driven back to his capital, Seringapatam. Shortage of stores caused the British to withdraw and leave him unbeaten. But in the latter part of the following year, 1791, the British returned, stormed several of Tipu's hill forts and drove him to the south of the Cauvery river, where he sued for peace. He gave up some territory

and paid a fine, and two of his sons were handed over to the British as surety for future peace. Tipu having been silenced, a period of quiet followed, during which Lord Cornwallis amended the system of collecting the revenue of Bengal.

The Permanent Settlement.—In the first place, how had the zemindari system begun? All governments require money to carry on government, and when the Moghuls conquered Hindustan they had to determine on a system of collecting money from the land. For this purpose, under Todar Mal's scheme, agents were appointed, who took rent from the people and forwarded a fixed proportion of it to the government.

This zemindari system was still in force in Bengal, Behar and Orissa, when the country came under British rule. The zemindars did not own the land, they only held it by permission of government. For the right of holding it they had to pay a fixed sum each year to government. Land is not always of the same value. If jungle is cut down in a zemindari and grain or sugar-cane is grown upon it, the land of that zemindari becomes more valuable, and more rent is collected by the zemindar. Therefore every ten years the value of the zemindaris was reassessed. That is, the value of the rent was estimated over again, and the amount that the zemindar had to pay to government was increased or lessened. What the zemindar did not pay to government was his own property. Now the good zemindar tried to increase the value of his land by cutting down jungle, ploughing the land, and sowing it with grain. In this way he increased his rents and therefore his income. But when the ten years came round government stepped in and increased also the amount that he had to pay for his zemindari, and the zemindar was no better off for his labours. For this reason zemindars rarely cleared new land for cultivation.

Some zemindars, in order to obtain more money, in spite of the orders of government to the contrary, raised the rent that the ryots paid them for the land. Some also imposed their own local taxes on the ryots, and so increased their incomes. Now, the population of Bengal was always increasing. Therefore, it was necessary for more and more land to be cultivated, otherwise there would be scarcity of food. Also, the zemindar, in squeezing more rent from the ryots, caused much misery. Therefore, Lord Cornwallis altered the revenue system. The Permanent Settlement did this :—

It fixed for ever the sum that each zemindar paid to the government. This sum was a very moderate one. (If a zemindar failed to pay, his zemindari was sold to the highest bidder.) It fixed the rent that the ryots paid to the zemindars for their holdings. The zemindars could not raise rents except through a court of law. It abolished all local taxes raised by zemindars. Under this new system the zemindars were encouraged to open up fresh land, and in this way increase their rents. For all extra rents were their own. The spread of cultivation would at the same time increase the general prosperity of Bengal. The ryots also were made contented, because they knew that in a good year the extra money they earned would be their own. The Permanent Settlement came into full operation in 1793.

In later years it was found that not enough insistence had been laid on the rights of the ryots. The Permanent Settlement did not sufficiently protect them from greedy zemindars. This was amended later by acts passed in 1859 and 1885.

Reform of the Civil Service.—The Permanent Settlement was intended to encourage the landlords of Bengal. The next reform that Lord Cornwallis made was in the system of collection. Up to this time the collectors not only looked after the revenue of their districts,

but, they were also magistrates. They had also acted as traders under the East India Company. They were, in fact, local rulers, judges and commercial men. Each collector had in consequence too much work to do. But, worse than this, his pay was very small, and he was obliged to increase his income by means of private trade. This divided his time still further. Now, Lord Cornwallis saw that the collection of monies alone was all the work that the collector of a large district could be expected to do properly. He, therefore, made the following changes:—

The salaries of the collectors were raised so that they had no need to obtain money by other means.

Collectors were relieved of their judicial duties, except to settle cases between the ryots and zemindars about their holdings.

The whole revenue system was controlled by a Board of Revenue in Calcutta, presided over by Lord Cornwallis himself.

Criminal courts, under English judges, helped by maulvis and pundits, were established. The maulvis and pundits advised the judges about Mahomedan and Hindu customs, which they might not otherwise understand. Courts of Appeal were established at Patna, Dacca, and Murshidabad, besides Calcutta. People who were not satisfied with the judgment of their district court could have their cases tried over again in the nearest Appeal Court.

Mahomedan law was in the main adopted by the English courts, but its cruelties were discarded.

Madras.—By this time the territory now known as the Madras Presidency had come under British rule. Some fifteen years later it was proposed to introduce the Permanent Settlement into Madras. But here the old system of collecting revenue direct from the ryots who owned and cultivated the land was judged to be

best. The collectors, therefore, continued to collect the revenue from each tenant, and the zemindari system was not introduced.

Lord Cornwallis left India in 1793, having seen his reforms completed.

QUESTIONS.

1. Who were the chief rulers in India when Lord Cornwallis arrived?

2. What warlike ruler threatened the peace of India? What was Cornwallis obliged to do?

3. At what period did the zemindari system begin? Did the zemindar own the land? What was the best way for him to increase the rent of his zemindari? How did the bad zemindar increase his income? How often was the sum to be paid by the zemindar to government *reassessed?*

4. Under the Permanent Settlement was this sum reassessed? Did the new arrangement encourage the zemindar to improve his zemindari? Why? Could he increase the rent of the ryots? How?

5. Lord Cornwallis increased the pay of the Collectors. Why was that necessary? He relieved them of their duties as judges, but they acted as judges in cases of dispute between ryot and zemindar. Was not the Collector the best man to settle such disputes?

6. Where were the new Appeal Courts established? What were these for? Who were the judges in the district court? Why were there Hindu and Mahomedan advisers? Was the Permanent Settlement afterwards introduced into Madras?

CHAPTER XIX.

MARQUESS WELLESLEY.

Sir John Shore.—Sir John Shore, who had been largely responsible for the reform measures of Lord Cornwallis, succeeded as Governor-General when the latter returned to England. His policy was to remain at peace, and to refrain from interference with the ruling princes. But as the British had entered into certain treaties to give their help in time of war, this policy could not be maintained and their obligations carried out at the same time. When the Marathas attacked the Nizam, he called upon his allies, the British, to help him. This help was not given, and in 1795, the Nizam was utterly defeated by the Marathas under Furnavis, at the battle of Kurdla. He was obliged, in consequence, to cede large stretches of territory, and to pay three crores of rupees. In the case of Oudh, however, misrule on the part of the Nawab Wazir caused the Governor-General to interfere. He deposed the Nawab, and put another ruler in his place. In 1798 Sir John Shore resigned.

MARQUESS WELLESLEY. 1798-1805.

Lord Mornington, afterwards Marquess Wellesley, arrived in India in 1798. He found the British possessions in considerable danger owing to the steady increase in strength of Tipu Sultan, and the Marathas during Sir John Shore's term of office. He therefore first turned

his attention to the south of India. Here Tipu Sultan, with his hatred of the English, was a constant danger to the English possession of Madras. The French had now great influence with the Nizam, who had been unsupported by Sir John Shore in his war with the



TIPU SULTAN.
(From an engraving by B. Eyles.) By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

Marathas. They controlled his army and might persuade him at any moment to join Mysore in a war against the British.

Treaty with the Nizam.—To make the position more secure, Lord Mornington at once approached the Nizam,

and succeeded in concluding a fresh treaty with him (1798) by which the Nizam agreed to keep six thousand sepoys under British officers in his kingdom, and to dismiss all his French officers and disband their army. The Nizam also agreed not to employ Frenchmen or any other Europeans without the Company's permission.

In the year 1800 a further treaty was signed increasing the number of British sepoys to ten thousand as a protection against the raids of the Marathas.

To pay for the British troops in Haiderabad the Nizam ceded to the British tracts of territory in the south of his dominions known as the Ceded Districts. The settlement of this territory was entrusted to Major Munro (afterwards Sir Thomas Munro, Governor of Madras), whose wise measures ensured prosperity to the cultivators. Up to this time the Ceded Districts had been terrorised over by armed bands under petty chiefs or polygars. These were all disbanded and persuaded to take to peaceful employments.

Conquest of Mysore.—Shortly after Lord Mornington's arrival it was discovered that Tipu had been negotiating with the French governor of Mauritius, who had called for French volunteers to help him in an attack upon the English in India.

At this time, the French were the most dangerous enemies that England had ever had. Their great general Napoleon Bonaparte had conquered a large part of Europe, and was just about to invade Egypt. Therefore it was of first importance to the British that French designs in India should be checked at once. Lord Mornington first of all wrote to dissuade Tipu from making an alliance with the French, and on receiving an unsatisfactory reply, he at once set sail for Madras to direct the campaign that was bound to follow.

In 1799 the war opened. The army from Madras was

commanded by General Harris, and that from Bombay by General Stewart. The war was very short. Tipu, twice defeated, retreated to his capital, Seringapatam, and was killed fighting bravely in its defence. The Mysore territory was then split up.

The British took the province of Kanara and all the land across the peninsula between the Coromandel and Malabar coasts. They also kept in their own hands the whole coastline of the Mysore kingdom.

The Nizam had strips of land on his side of Mysore added to his territories for the help he had given in the war.

The Marathas were offered territory on condition that they promised not to make an alliance with the French or employ Europeans without the Company's consent. But the peshwa refused this offer, and the territory in question was divided between the British and the Nizam.

The Mysore kingdom proper was given to a descendant of the old Hindu line of rajahs. This new rajah was put under British control and had a British Resident at his court.

Results of the War.—The chief result of the war was to remove from the land the greatest opponent of peace. The countries that adjoined Mysore, more secure now Tipu had gone, rapidly increased in prosperity. They no longer dreaded his raids and the long captivity that often followed, and could turn their whole attention to the raising of crops.

The influence of the French in India received from this war, and from the estrangement with the Nizam, blows from which it never recovered.

On the conclusion of the war Lord Mornington became the Marquess Wellesley.

Carnatic taken under British Control.—The government of the Carnatic under the Nawabs at Arcot had for

some time been of the worst kind. The arrangement that existed between them and the British at this time was as follows:—

The British agreed to protect the Carnatic against invasion in return for a monthly payment.

The Nawab was not allowed to communicate with any foreign power except with the consent of the British.

The Company were not to interfere with the government of the Carnatic.

If the Nawab failed to pay his monthly subsidy, certain territories were to become the property of the Company.

Now the Nawabs were weak rulers. The poor management of their territories caused them to fail to raise the money which they had agreed to pay to the British, and they fell into the hands of money-lenders.

When Seringapatam was captured, letters were discovered among Tipu's papers from the Nawabs of the Carnatic proving treachery on their part to the British. The control of the Carnatic, therefore, in 1801, was formally taken from them. The revenue was collected, and every other department of government carried on by the British. One-fifth of the revenues was regularly paid to the Nawab, and the Company undertook the payment of his debts. The change of government quickly caused an increase in the prosperity of the country and a corresponding increase of revenue.

Tanjore and Surat.—The year before the annexation of the Carnatic the port of Surat and its dependent country, also the State of Tanjore, were taken under the control of the Company by agreement with the rajahs.

Annexation of the Doab and Rohilkhand.—On the north the British possessions were threatened by the Afghan leader Zeman Shah who had promised help to Tipu. Central India was held by the Marathas, who might

INDIA
1805 A.D.

English Miles
0 200 400

British Possessions
Subsidiary States

SIKHS
NEPAL
SIND
Rajputana
Bengal
Salsette
Bombay
Haidarabad
Mysore
Madras
Malabar Coast
Coromandel Coast

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at any time try to extend their territory by an attack on Bengal. Wellesley would have felt secure against all enemies if his own frontier touched theirs. But between him and them lay the country of Oudh, ruled over by a weak and spendthrift Nawab, who was actually afraid of his own army of untrained soldiery.

The Nawab Wazir hired by treaty 13,000 British troops for the protection of his country, which included Rohilkhand. But this army was not large enough for a territory so vast, and Wellesley urged him to disband his own useless soldiers and increase the number of disciplined British troops. But this the Nawab would not do as it would put him still more under British control. He struggled against the proposal, and rather than agree, offered to give up the government of his country. Lord Wellesley at once replied urging the Nawab to place its government in the Company's hands. In 1801 the Nawab signed a treaty at Lucknow giving up the Doab and Rohilkhand to the British, which became afterwards part of the North-West Provinces.

The Treaty of Bassein.—The Governor-General had now made up his mind that the only way to secure permanent peace in India was to place the whole country under one strong rule. The only race strong enough to undertake this task was the British. They had now established peace and justice in Bengal, Oudh, and the Carnatic. The chief opponents to their rule were the Marathas, who held in their hands the powerless descendant of the Moghul emperors. The chief Maratha houses were now as formerly those of Sindhia at Gwalior; the Bhonsla family at Nagpur; and Holkar, who ruled his territories from Indore. Sindhia's territory included Delhi. His army had been trained by the famous French soldier General de Boigne, and was at that time commanded by a French officer.

The first peshwas had been men of character, who

had combined the Maratha princes under their leadership, and so led and directed the Maratha nation. But latterly the Maratha houses had grown in strength, and as they became more and more independent, so was the peshwa reduced in authority. Similarly as they took more power into their own hands the jealousy among them increased. They now opened war among themselves. Baji Rao the peshwa was helpless, and when in 1802 the victorious Holkar placed another peshwa in power, he appealed to the British for help. Thereupon the Treaty of Bassein was signed (1802). By this treaty the British agreed to keep six battalions of infantry with artillery in the peshwa's dominions. In payment for the protection afforded by these troops the peshwa made over to the Company certain territories with their revenues. The peshwa also agreed to make no treaties or wars without British consent. This treaty was one of the *subsidiary treaties.*

Second Maratha War.—The Maratha houses on the conclusion of this treaty forgot their own differences and united to fight the British. The war began in 1803. The British armies in the Deccan were commanded by General Wellesley (a brother of the Governor-General), who afterwards became the Duke of Wellington. Wellesley took Ahmednagar, and advanced until he met Bhonsla's forces at Assaye. In the battle, the British were completely victorious, although the Maratha force was ten times as large. Shortly after, Bhonsla was again defeated at Argaon, and when Wellesley stormed the fortress of Gawilgarh he submitted, and signed the Treaty of Deogaon. This treaty stipulated that Bhonsla should receive a British Resident at his court, and should submit all his disputes to be settled by the British.

In Hindustan a British army was commanded by General Lake. He opposed the French trained troops

of Sindhia. Lake captured Aligarh and then advanced to Delhi. A battle took place outside the city in which Sindhia's troops were driven from the field. The French officers surrendered, and the aged Shah Alam was released from captivity. The war was ended by the decisive battle of Laswari, and the Treaty of Surji Arjangaon was then signed. By this treaty Sindhia gave up various territories that he had taken possession of. Chief of these was the country between the Jumna and Ganges, and Ahmednagar. Sindhia, like Bhonsla, agreed to enter into a subsidiary alliance, by which he could go to war only with the consent of the British. In the earlier war of 1802 the Gaekwar had already entered into a subsidiary treaty. But there was still one Maratha leader who had not been subdued. In 1804 Holkar took up arms. He was at first successful against a force of 4,000 men under Colonel Monson which had become separated from the main army. But a British force captured Indore, and Holkar was repulsed in a siege he made on Delhi, and defeated at the battle of Dig. The British, under Lake, failed to take the fortress of Bhartpur, but Holkar's best armies had been scattered and the war was nearly over when Lord Wellesley returned to England in 1805.

India in 1805.—When Lord Wellesley arrived he found the British possessions insecure. An invasion was threatened by the Afghan Zeman Shah. There was danger of a French invasion, and the three powers of Southern and Central India, the Nizam, Tipu Sultan, and the Marathas, were each desirous of obtaining more power without regard to the welfare of India, or of the poor ryots whose land they overran with their troops. Lord Wellesley determined to subdue these turbulent elements and secure peace to the country. In the first place he entered into friendly negotiations

with the Nizam and concluded a treaty with him. By this treaty a British Resident was stationed at the court of Haidarabad, and a British army was placed in the kingdom. The treaty had the effect of placing the Nizam's actions under British control and was one of



SIR ARTHUR WELLESLEY (DUKE OF WELLINGTON).
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the so-called *subsidiary treaties*. Lord Wellesley further entered into an alliance with the Rajput princes, by which he undertook to protect them from the raids of the Marathas.

The other powers who threw India into constant

disorder were not to be subdued by friendly means. Wellesley therefore prepared to reduce them by war. He first of all conquered the kingdom of Mysore, and placed a British Resident and force there to preserve order and government. He then conquered the Maratha princes, forcing Sindhia, Bhonsla, the Gaekwar, and the peshwa to enter into subsidiary treaties. When he retired in 1805 the whole of India was at peace, controlled by the firm system that he had established.

QUESTIONS.

1. Describe the relations between the French and Haidarabad and Mysore when Lord Wellesley arrived. What steps did Lord Wellesley take to make the Nizam an ally of the British?

2. What ended the Mysore war? How were the Mysore territories divided? What was the chief result of the war?

3. What was the arrangement between the Nawab of the Carnatic and the British at this time? In what had the Nawab failed to carry out the agreement? When was the Nawab's correspondence with Tipu discovered? What did this lead to?

4. How did Oudh at this time render Bengal insecure from Maratha or Afghan attacks? What steps did Wellesley propose to the Nawab Wazir to make the country secure?

5. What led to the Treaty of Bassein? With whom was it made? How did the other Maratha chiefs regard this treaty? What steps did they take? First Sindhia then Bhonsla were defeated. Describe the chief effect of the subsidiary treaties into which they entered.

CHAPTER XX.

POLICY OF PEACE REVIVED.

For some years the East India Company had made no profits from their trade with India. The reason for this was that the wars had eaten up all the profits, and the Company began to grow tired of wars. In 1805 they sent out Lord Cornwallis as Governor-General for a second time. Lord Cornwallis did not believe in the policy of the British becoming rulers of India. He came out with the intention, and with the approval of the Company, of once more leaving the native princes to themselves. The Company's business was to trade, not to fight battles. But it had been proved over and over again that if the British did not fight battles, they would be driven into the sea. The wise policy was to keep the whole land at peace, and that could only be done by a ruler who was too strong to be resisted. It was a good thing for the peace of India when a few months after his arrival the famous old soldier and statesman died.

He was succeeded by Sir George Barlow, the senior member of the Council, who also believed in not interfering with the princes. To make friends with Sindhia he gave him the two fortresses of Gohud and Gwalior. The consequence was that Sindhia and other Maratha princes at once thought the English were afraid, and began to call their armies together.

Barlow also broke off the alliance which the Company

had made with the Rajputs, who were thus left at the mercy of the Marathas.

The Vellore Mutiny.—During Sir George Barlow's term the mutiny at Vellore occurred. This was a mutiny on the part of the British sepoys, supposed to have been incited by the sons of Tipu who lived at Vellore. The rising was at once put down and the sons of Tipu were removed to Bengal. In 1807 Sir George Barlow handed over the government to the new Governor-General, Lord Minto.

The Earl of Minto, 1807-1813.—Lord Minto's instructions were to avoid interference with the native princes, and not to go to war; but in 1807 he was obliged to send a British force into Bandelkhand to suppress the bands of robbers that were terrorising the people there. These robber bands had sprung into existence in Central India, and had been neglected by the Maratha chiefs, who took few precautions to preserve order in their territories.

Foreign Treaties.—At this time England was struggling with France in Europe. Lord Minto feared that the French might attempt to regain their lost dominion in India by allying themselves with neighbouring countries. He therefore sent envoys to the rulers of Kabul, Sind and Persia, and also to Ranjit Singh, the Sikh Maharajah at Lahore. The three envoys were Elphinstone, Malcolm and Metcalfe. Each of these powers signed treaties in which they promised to have no dealings with the French, and Ranjit Singh undertook not to attack the States on the southern side of the Sutlej, known as the Cis Sutlej States.

Mauritius and Java taken.—These two places, owned by the French and Dutch, were used by those two countries, when at war with the British, as naval bases from which to attack British merchant vessels.

In 1809 Lord Minto sent a fleet from India to attack these two islands, both of which were captured. Mauritius has remained a British possession ever since.

Trade Monopoly Abolished.—In 1813 the East India Company's charter was renewed by the British Government for twenty years. Hitherto they had had the monopoly of Indian trade from England. This monopoly was now done away with, and trade with India was made free.

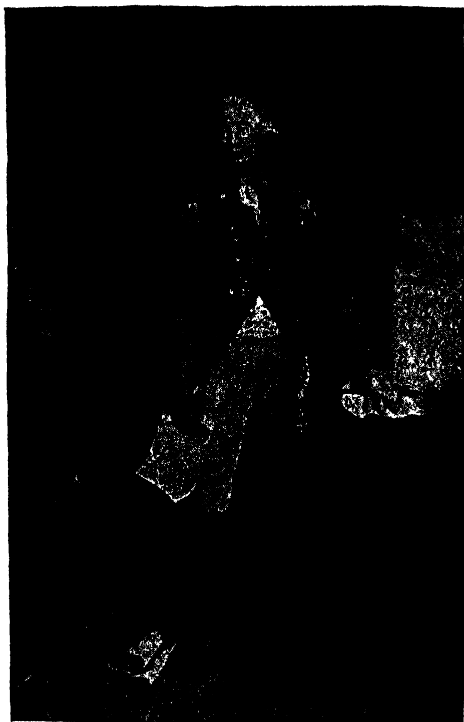
THE MARQUESS OF HASTINGS. 1813-1822.

The Marquess of Hastings (at this time Earl of Moira) arrived in India with the intention of following the peaceful policy of his predecessor, but he was forced to go to war in the year that followed his arrival.

Nepal War, 1814-1815.—The kingdom of Nepal was outside the Indian empire. It lay on the slopes of the Himalayas, and included the strip of forest at their foot known as the Terai. The Nepali people were originally Buddhists from Thibet, mixed with Hindu settlers from India. But the original people were conquered by a warlike race of hillmen known as Gurkhas, who claimed descent from Rajput stock. These people began to extend their country at the expense of the British. Lord Minto, before he left India, had called upon them to give up the territory they had taken possession of, but after withdrawing once, they returned, and drove the British police from the disputed territory.

Lord Hastings himself directed the operations in the war that ensued. The British advanced in four columns, the most westerly of which was commanded by General Ochterlony, who marched from the west by way of the Sutlej valley. The British forces at first met with some reverses at the hands of their brave

foes, which obliged Lord Hastings to raise fresh troops to send to their support. The Gurkhas were defeated by the British eastern columns at the battle of Almora, and General Ochterlony defeated their leader, Amir Singh, at Malaun. Terms of peace were thereupon



THE MARQUESS OF HASTINGS.
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discussed, but no settlement was arrived at, and the war was resumed. The main British force, under General Ochterlony, now marched straight for Khatmandu, the Nepal capital. This move was so rapidly

executed that the Gurkhas were taken by surprise and submitted. The war ended in the Treaty of Segauli. The boundary was determined once and for all, and the friendly relations established with Nepal have never since been broken. The Nepalis accepted a British Resident at their capital, and at the present time some of the finest soldiers in the Indian army are the Gurkha battalions.

Disorders in Central India.—During the war with Nepal, the Pindaris, bands of outlaws and irregular soldiers employed by the Marathas in Central India, had grown more and more restless. A disaster to British arms would probably have caused them to declare open war. The Court of Directors had laid so much stress on the continuance of a peaceful policy that Lord Hastings could only enter into war as a last resource. But the Pindaris, encouraged by the Maratha chiefs, now began to commit such outrages in what had been peaceful country hitherto, that war could not be avoided. Lord Hastings knew that an attack upon the Pindaris would be the signal for a general rising in Central India, and made preparations accordingly.

The Pindaris were originally Hindus who had been oppressed and outlawed in the reign of Aurungzeb. Their home lay in the valley of the Nerbudda river, from whence, under the protection of the Maratha leaders, Sindhia and Holkar, they raided the surrounding country. Similar bands of Pathan robbers, under their leader, Amir Khan, infested Rajputana, where they robbed the towns of the Rajput princes.

In 1816, the Pindaris, some 25,000 strong, ravaged the Deccan. At last the Court of Directors in England were convinced that war was necessary to rescue the country from anarchy. The reign of terror established by these robbers was such that the Nawab of Bhopal and the Rajput Rajahs of Udaipur and Jodhpur entered

into subsidiary treaties for the sake of British protection.

Pindari War.—Expecting the Marathas to take up arms on the outbreak of war, Hastings marched his armies in such a way that they cut off the Maratha chiefs from one another. The British army numbered 120,000 men and 300 guns. This force was split into two main armies—the southern under Sir Thomas Hislop, the northern under Lord Hastings himself. The first movement was directed against Sindhia. Taken by surprise, the Maratha chieftain signed the Treaty of Gwalior, giving up as a guarantee the fortresses of Handia and Asirgarh. The British armies then proceeded to close round the Pindaris, gradually driving them out of Malwa to the Chambal river. In the early part of 1818 the Pindari leaders were finally crushed. One of them, Chitu, refused to surrender, and joined the Marathas, but a year later was killed by a tiger. The Pathan leader, Amir Khan, signed a treaty, and a descendant of his is now the ruler of Tonk.

Third and Last Maratha War.—Meanwhile the Peshwa, Baji Rao, had been plotting to free himself from his subsidiary treaty, and the restraint that was imposed upon him. He collected an army of 35,000 men, and attacked the British Residency at Poona. But Mountstuart Elphinstone, the Resident, anticipating this attack, had moved with his small body of troops to Kirkee, a few miles outside Poona. When the Peshwa's troops moved out to Kirkee, the English took the initiative, and attacked with such vigour that Baji Rao was driven from the field. A few days afterwards reinforcements arrived for the British, and the Peshwa fled. In a second battle, at Ashti, he was defeated, and in the battle of Seoni his army was utterly routed. Baji Rao gave himself up, on condition

that he was paid a yearly pension of eight lakhs of rupees.

In the Deccan, the southern part of the Peshwa's dominions was conquered by General Munro, the last stronghold to fall being Sholapur. The attack at Poona acted as a signal to Holkar and the Bhonsla to rise simultaneously. At Nagpur the British Residency was attacked, but the enemy were beaten off, and the Bhonsla rajah, and all his stores and elephants, were shortly afterwards captured. In this revolt the Bhonsla gave up Berar and other territory in the neighbourhood of the Nerbudda. Holkar's army was finally defeated at the battle of Mehidpur, and the war came to an end.

At the conclusion of the war the greater part of the Peshwa's dominions was annexed by the British, and they now form part of the Bombay Presidency. The Peshwa was declared to be no longer ruler of the Maratha nation. The State of Satara was given to a descendant of Sivaji, whose line once more filled the throne of the Rajahs of Satara.

Results of the War.—The success of this war brought the whole country ruled over by native princes under the control of the British Government at Calcutta. Maratha raids and invasions were finally put an end to, and the robber bands that had sprung up in the absence of efficient government were dispersed.

The war added to the British possessions, but it was not entered into for that purpose. It was undertaken rather for the purpose of stopping for ever the civil war and anarchy which the Maratha princes made no effort to prevent. The Peshwa was deposed on account of his treachery, but the Maratha princes still ruled in their kingdoms. Their position under the subsidiary treaties is best described by a writer of the time:—

"The system which prevails throughout is pretty uniform. There is, first, a native family vested with

the nominal sovereignty; then there is a military force essentially British, having British officers, or there is a cantonment at no great distance, and sometimes both, to assure the submission of the population to whatever may be ordained. For the application of this force, and to watch over the conduct of those who originate the administrative measures, there is everywhere a British political agent or Resident, reporting only to his Government, and receiving his orders thence, but exercising a large personal discretion as to interference or non-interference with the native local authority."

Pacification of the Country.—This duty was placed in the hands of several men whose names are now famous. Malwa was entrusted to Metcalfe; Holkar's dominions to Sir J. Malcolm; the Peshwa's dominions were placed under the Hon. Mountstuart Elphinstone; and the dominions of the Rajah of Satara were administered by Captain Grant Duff.

Settlement of New Territories.—In the war a large part of the Deccan and the province of Berar were added to the Bombay Presidency. The settlement of this new country was carried out by Elphinstone. In many ways the old Indian systems were preserved. The village headman or *patel* was retained, but was assisted by a watchman. The duties of the *patel* were to report crime to the district officer. The offender was then tried in the Criminal Court. By this homely system many small difficulties could be settled by the villagers without having to take the matter to court.

Civil offences were tried by the *Panchayet*, or body of five called together by the village headman. If necessary, an appeal from the judgment of the *Panchayet* could be made to the collector, who supervised the village administration of justice.

The land in Bombay was carefully valued in order that the just and fair amount of revenue should be

taken from each person. The revenue was collected by the revenue officer from the village headman.

In Madras the system was not quite the same as in Bombay. There English courts were preferred by the people to the *Panchayet* system; and the revenue was collected from the cultivators themselves.

Progress under Lord Hastings.—Lord Hastings' improvements were hampered by wars, but under his rule advances were made. Education was encouraged among the people. Restrictions against the Indian press were removed, and in consequence the first vernacular newspapers appeared.

Many public improvements were put in hand. New roads, bridges and canals were made, and old ones were repaired. But the greatest change under Lord Hastings' rule was the pacification of Central India, and the establishment of a firm government there.

Under Lord Hastings the number of civil courts and judges was increased. For the first time it was decided that Indian judges might be appointed to preside in these courts, and the right of Indian people to participate in the administration of justice was acknowledged.

Burmah and Ceylon.—During Lord Hastings' rule, while the Maratha War was in progress, the Burmese sent a declaration of war to Calcutta. But before they had time for further action their armies were defeated in battle by the Siamese. In the year 1819, Ceylon was finally conquered and placed under British control.

Foundation of Singapore.—The Dutch, who held Java and other possessions in the Far East, had tried to exclude the British from trade there. To help the British traders, Lord Hastings approved of a plan to occupy Singapore, an island at the extremity of the Malay Peninsula. This was done by Sir Stamford Raffles, and Singapore, standing as it does at the entrance to the China seas, has become the most

important transhipping port for Indian and other trade with the Far East.

QUESTIONS.

1. What race inhabited Nepal? Describe briefly the course of the Nepal War. What British general commanded the most westerly column? What was the name of the treaty signed at the conclusion of the war?

2. How would you describe the condition of Central India at this time? To what cause would you attribute this condition? Who were the Pindaris? Which country was their centre? What was their method of warfare?

3. Why did Lord Hastings collect such a large army to conquer the Pindaris? How did he prevent Sindhia from joining in the war? What Maratha houses rose against the British? Describe the chief events of the last Maratha War. What territory was added to the Bombay Presidency at the end of the war? What became of the office of peshwa?

4. Give your ideas of the courts of Maratha princes under their subsidiary treaties. What great names are connected with the pacification of Central India and the Deccan? How was revenue raised in Bombay? How in Madras? Where was the zemindari system in force? What was the system of settling disputes and police in the Deccan under Mountstuart Elphinstone?

5. Mention what social progress was made under Lord Hastings' rule. Why is Singapore an English port?

CHAPTER XXI.

LORD AMHERST. LORD WILLIAM BENTINCK.

Lord Amherst, 1823-1828.—The new Governor-General came to rule over a peaceful country. Bengal, Orissa, and the country now known as the Bombay and Madras Presidencies were ruled by the British. The remainder of India, including Oudh, the Rajput States, the Maratha States, Haidarabad, Mysore and Bhopal, were controlled by the British through their Residents. India had already begun to feel the benefits of peace. Another war, however, became necessary through trouble which arose with Burma.

First Burmese War, 1824-1826.—The most easterly British districts at this time were Chittagong and Sylhet. Beyond them lay the territory of the Burmese empire, ruled over by the Burmese kings of Ava. The old kingdoms of Arakan and Assam had been added to the Burmese kingdom by conquest. These conquests had rendered the Court at Ava proud and aggressive. When the Arakanese fled from Burmese oppression into Chittagong they were followed by a Burmese force who demanded their surrender. At last the Burmese took possession of a British position and laid claim to Dacca and Chittagong. Lord Hastings had placed the East India Company in a good financial position, and it was greatly against their wish to lose that position by an expensive war. There was, however, no alternative and war was declared.

The main British army which sailed for Rangoon consisted of 11,000 men. Rangoon was taken, then Kemendine, but the rains broke and prevented further operations till the cold weather. Meanwhile the Burmese built stockades and laid waste the country to cut off supplies and check the advance of the British. In spite of fever and many other difficulties the Burmese army was defeated outside Rangoon, and again at Donabyn, where it was fortified by a strong stockade. Prome was next occupied; stockade after stockade was stormed, and when the British had advanced to within a short distance of Ava the Burmese sued for peace, and signed the Treaty of Yendabu (1826).

A British army from Bengal had already driven the Burmese from Assam, Tenasserim, and the city of Arakan. By the terms of the treaty the Burmese gave up the last-named provinces, which became British. They received a Resident, and the war indemnity was fixed at a crore of rupees.

Fall of Bhartpur.—A dispute occurred in regard to the succession to the great Jat State of Bhartpur in Rajputana. The British resident at Delhi, Sir Charles Metcalfe, tried to settle the affair by peaceful measures in accordance with the British resolve to preserve peace in India. In the end, to settle the matter in favour of the true heir, force became necessary, and a British army of 21,000 men marched to besiege the hitherto impregnable fortress. The massive walls were blown up, the British entered, and after taking possession of the place, the young rajah was put on his throne.

Condition of India, 1828.—The Pindari disorders had left their inheritance to India in the form of dacoits and thugs, who robbed and murdered people in the roads. But on the other hand, progress was made in education and public works. In addition to the missionary schools that were being opened throughout the country,

new colleges were founded at Agra and Delhi, and irrigation works were constructed in the Delhi district.

Lord William Bentinck, 1828-1835.—The new Governor-General came to India with express instructions from the Court of Directors to economise. The great country of India, its government, defence and prosperity, was still entrusted to the hands of a private English trading company, and their instructions had to receive first attention from the Governor-General.

Economies Effected.—The first economy effected was the reduction of the batta allowance to the army. A reduction was also made in the number of men of the Bengal, Madras and Bombay armies. Next, the provincial Courts of Appeal, established by Lord Cornwallis, were abolished. They were generally much behindhand with their work, and prisoners were sometimes kept in prison for months waiting to be tried. The cost of the upkeep of these courts was therefore saved. Finally, and most important economy of all, the lead given by Lord Hastings was followed up. Indians were freely appointed as magistrates side by side with Englishmen. Their cost of living was so much lower that their salaries were correspondingly less. They quickly proved themselves efficient in their duties, and as more Indians were appointed, so the expenditure on account of salaries was lessened.

The North-West Provinces.—Lord William Bentinck was responsible for the settlement of the new North-West Provinces, which consisted of the territory adjoining Oudh. The land taxes were determined, and the system of collection was controlled by a Board of Revenue which had its headquarters at Allahabad. This city became afterwards the capital of the province. Amins, or Indian magistrates, were appointed to the districts of the new province, and a Court of Appeal was established at Allahabad, known as the Nizamat

Adalat, to which Indian judges were also appointed with the title of Sadr Amin. The name of this province was changed afterwards to "the United Provinces of Agra and Oudh".

Revenues Increased.—The settlement of the new province was a cause of increase in revenue to the Company. The Governor-General, however, made a further increase by levying duty on opium grown in Native States. Opium had long been a Government monopoly. The greater portion of the year's crop was shipped to China and its sale brought large sums into the Calcutta treasury. But of late years the growers in Malwa had been shipping direct, and had interfered with the Bengal monopoly. The new duty was levied on all opium grown in Native States, and brought into British territory. Thus all the opium shipped from Central India had to pay duty, and the loss in trade through Central Indian opium being shipped instead of Bengal opium was made up to the Government by the duty paid on it.

The measures taken to reduce expenses and to increase the revenue without further taxing the people placed the Company once more in a good financial position. The surplus of revenue over expenditure that followed enabled it to pay each year a dividend to the shareholders in England.

Suppression of the Thugs, 1829.—One of the chief reforms under Lord William Bentinck's rule was the suppression of the organisation of thugs. The thugs lived by murder and robbery. Their religion was Hinduism in a debased form. They were in existence as far back as the reign of the Moghul emperors, but during the time of disorder before the Pindari and Maratha war they had grown in numbers until at this time no traveller on the road was safe. They were bound to one another by an oath to the goddess Kali

which they dared not break. Their practice was to journey along the road in small bodies and invite a passing traveller to join them. As they carried no weapons and were dressed as pilgrims travellers were easily induced to do this. The thugs then waited their opportunity to pass a scarf round the throat of their victim, whom they suffocated. Their organisation was such a close one that such murders were very difficult to trace. Lord William Bentinck appointed special officers to deal with them, and they discharged their duties so well that in six years some 1,500 of them had been captured, and thugism was to all intents and purposes stamped out.

The Suppression of Sati.—*Sati* was constantly practised by Hindu widows. The word means "a pure and virtuous woman". On the death of a husband the *sati* mounted the funeral pyre with the dead husband's body to be burned to death with him. This practice was a particularly cruel one. The fear of jibes and sneers was often the sole reason for this sacrifice. The *sati's* courage might fail her at the last, but nevertheless she was forced to the act of self-destruction.

It was the Company's full intention to respect the customs of the people it governed, but *sati*, in the cause of humanity, had to be made an exception. In Bengal alone there were not less than 600 *satis* in the year. Lord William Bentinck issued a regulation in 1829 forbidding the custom altogether, and making it a crime.

Renewal of the Charter, 1833.—Since the year 1813, the East India Company had held no monopoly of trade between England and India. Many other companies had in consequence been formed. Being rulers, the East India Company had all the advantage. This was not fair to other trading companies. Now, the East India Company was first of all a trading company. It had taken over the government of India against its

will, by force of circumstances. Every war that became necessary it regretted, because war involved further expense. Being a trading company, it had its own income to consider first of all. But a Government should think first of the welfare of the people whom it governs. Therefore, although each Governor-General in doing his best for the Company, had also, in the cause of humanity, done his best for the people, yet the form of government was not the best possible. A change in the system had become necessary. The charter of the East India Company was renewed by the British Government in 1833 for another twenty years, but on condition that the Company abandoned its trade with India entirely, and permitted Europeans to settle freely in the country.

Hitherto the Company had held the monopoly of trade between England and China. The charter took away this monopoly. It also provided a new member (law member) for the Governor-General's Council. The first law member selected was Thomas Babington Macaulay.

Mysore and Coorg.—In 1830 the State of Mysore had got into debt. The heavily taxed people broke into rebellion, and the British were obliged to depose the rajah, and take the State under their own administration. It was restored to a descendant of the deposed rajah in 1881. The misrule of the Rajah of Coorg caused the British in 1834, at the request of the inhabitants, to annex the State.

Education.—In 1834 the question arose as to which kind of education should be carried on in the Government colleges—whether more time should be spent on Arabic, Persian and Sanskrit, or on English and the vernaculars. Macaulay's report on the question was in favour of English, for the reason that Western literature contained more of value than the literature of the East.

This view was adopted, and Lord William Bentinck issued a famous resolution (1835) declaring English to be the official language of India for admission into the public service.

In 1834 the Governor-General founded the Elphinstone College in Bombay, named after Mountstuart Elphinstone, and the Medical College of Calcutta.

QUESTIONS.

1. What had caused the East India Company, under Lord Amherst, to get into debt? What instructions did Lord William Bentinck receive?

2. Detail the economies that Lord William Bentinck effected. How did he increase the Company's revenue? How did Lord William Bentinck economise in appointing magistrates? Say what you know about the Allahabad Nizamat Adalat.

3. When was thugism stamped out? Why and when was *sati* abolished?

4. On what terms was the Company's charter renewed in 1833? For how long was it renewed, and what great alteration did it involve in the Company's dealings with India?

5. Why was English declared the official language in India? Name two colleges established in 1834.

CHAPTER XXII.

LORD AUCKLAND. LORD ELLENBOROUGH.

Sir Charles Metcalfe.—During the year between the departure of Lord William Bentinck and the arrival of Lord Auckland, the government was carried on by Sir Charles Metcalfe. His short rule is famous for the decree which made the press free in India (1833). Newspapers had flourished under Lord William Bentinck, but all restrictions upon their writings were now removed, and they were able to comment freely on public affairs.

Lord Auckland, 1836-1842.—Lord Auckland came to India with the fixed intention of preserving peace, and developing the resources of the country. On the advice of Macaulay, the number of primary schools was increased, and it was determined that primary instruction should be conducted in the vernacular. The greater number of people were cultivators, who would not require a knowledge of English to carry on their work, but those who did could continue an English education in the high schools.

Schemes were also prepared for the further irrigation of the Doab, but the whole of the Governor-General's attention was soon after required for the prosecution of a war in Afghanistan.

Afghan War.—At this time both Russia and Persia were suspected of having designs upon India. A mission under Captain Alexander Burnes (afterwards Sir Alexander Burnes) was sent to Kabul to negotiate with the Amir. The Amir at this time was Dost Mahomed, who had replaced a descendant of Ahmad Shah Durani upon

the throne. This descendant, Shuja-ul-Mulk, was living under British protection in India.

Dost Mahomed was willing to enter into friendly relations with the English on condition that they obtained for him Peshawar which had been taken from him by the Sikhs. This the Governor-General could not do as the Sikhs were his good friends. But he overrated the threatened danger from the north of Asia so much that in order that India should be allied with Afghanistan he resolved to replace Dost Mahomed by Shuja-ul-Mulk as Amir of Afghanistan. So he allied himself with the Sikhs to achieve this object.

An army advanced from Sind, *viâ* Quetta, on Kandahar. Shuja-ul-Mulk was there proclaimed Amir. Dost Mahomed fled, and the British forces marched to Kabul, capturing the fortress of Ghazni on the way there. But the Afghans were hostile to the new Amir, and the British forces were obliged to remain two years in the country to support him. The Indian Government was represented in Kabul by Sir William Macnaghten, assisted by Sir Alexander Burnes. The chief military command was held by General Elphinstone. Dost Mahomed submitted in 1840, but in the latter part of the same year the Afghans rose and murdered Sir Alexander Burnes. The British were attacked on all sides, and Sir William Macnaghten was treacherously murdered by Mahomed Akbar, the son of Dost Mahomed. The British were so sore beset that at last they entered into an arrangement by which they gave up their guns and were allowed to depart. Early in the new year (1842) the retreat began. The British force consisted of some 4,500 troops and was accompanied by the ladies and children who had joined the officers at Kabul. During the retreat the soldiers, sleeping on the snow without cover and half starved, were constantly attacked on their way through the

passes. In the Khurd Kabul gorge they were in such desperate straits that an offer from Mahomed Akbar to protect the ladies and children was accepted. They were handed over to the care of the Afghans (who treated them well) while the British force continued its way to the plains. At last the whole of the 4,500 men were cut up; only one, Dr. Brydon, reached the friendly walls of Jelalabad. A few sepoys managed to reach Peshawar. Never before had British arms in India received such a reverse. In Jelalabad General Sale still kept the besiegers at bay, and Kandahar was held by the brave General Nott.

Lord Ellenborough, 1842-1844.—In 1842 Lord Auckland was replaced by Lord Ellenborough. The next two years were taken up in a campaign against the Afghans to set free the English captives, relieve the two British garrisons, and recover for the British the prestige that they had lost. Colonel Pollock with an army marched through the Khaibar Pass. Taking position after position he drove the Afghans before him to Jelalabad. There he was met by the brave garrison under General Sale, who had not only repulsed the Afghans, but had driven them away before the relieving force arrived. Pollock's army then marched on Kabul. Here they met General Nott who had held Kandahar throughout the winter, and on the march to Kabul had captured the fortress of Ghazni. Kabul was then taken and the British prisoners recovered. The Kabul bazaar was blown up, and before the year was out the British forces, having inflicted sufficient punishment on the Afghans, retired to Peshawar. Dost Mahomed was then allowed to return to Kabul where he once more became Amir.

Result of the War.—Between India and Persia there now ruled a sovereign whom the English had injured. Instead of a friend upon their northern frontier they had

an enemy. A British army had been massacred, and the British reputation as soldiers had suffered. The policy of Lord Auckland and his adviser Macnaghten had led to nothing but disaster, and many lives were sacrificed in prosecuting a useless war.

Conquest of Sind, 1843.—During the war with Afghanistan and while the British forces were in their country treaties had been forced upon the Mirs (Amirs) of Sind. But the Mirs chafed against English interference, and when the Afghan war was over Lord Ellenborough placed Sir Charles Napier in command of a British army to subdue them. A victory was won by the British at Miani, and another at Haidarabad. Sind was then annexed to the Indian empire and included in the Bombay Presidency.

In 1839, under Lord Auckland, Aden was captured by an army from Bombay and added to the Bombay Presidency.

QUESTIONS.

1. Lord Auckland had no quarrel with Dost Mahomed. Ought he then to have declared war?

2. The previous wars of the British in India had been waged in the cause of order and humanity. Was the Afghan war waged in the same cause? Compare this war with Lord Hastings' Pindari war. Which war won most honour to the ruler who entered into it?

3. Describe briefly the course of the war. How did it end?

4. What additions were made to the Bombay Presidency in 1839 and 1843?

CHAPTER XXIII.

LORD HARDINGE. LORD DALHOUSIE.

Lord Hardinge, 1844-1847.—Lord Ellenborough was succeeded in 1844 by Lord Hardinge, a veteran soldier who had served with Sir Arthur Wellesley in Spain. The year after his arrival the British became involved in a war with the Sikhs.

The Sikhs.—We have already referred to the treaty made by Lord Minto with Ranjit Singh, the Sikh ruler of the Punjab. We will now trace the origin of Sikhism and learn how its followers came to have a political organisation.

The Sikh religion was founded in the fifteenth century by a Hindu reformer named Nanak (born in 1469). It differed from Hinduism in two cardinal points. (1) It recognised only one god. (2) It had no system of caste. Sikhism did not allow of the worshipping of idols, and every one, whether coolie or Brahman, on joining the Sikh religion, stood on the same level. The sacred book is called the *Granth*. Baba Nanak was followed by nine other gurus, or high priests, and the religion gained many followers in various parts of the Punjab. It was the tenth and last guru, Govind Singh, who urged the Sikhs to unite and become a power in the land. And the cause for Govind Singh's strenuous preaching was the oppression of his fellow-Sikhs by the Mahomedans, for he lived in the reign of Aurungzeb. The Sikh chiefs or sirdars, mainly of Jat descent, armed them-

selves and their followers and rose in revolt against Aurungzeb. Govind Singh banded them together into a Sikh commonwealth known as the Khalsa. But it was not till after guru Govind Singh's death that the Sikhs became the rulers of North-Western India, and one of the greatest military organisations in the land.

This was brought about by the young prince Ranjit Singh. Ranjit Singh was born in 1780, seventy-two years after Govind Singh's death. He soon became renowned as a soldier, and after subduing the other Sikh sirdars and Rajput princes, placed himself at the head of the Sikh people. Early in his career (1799) he obtained possession of Lahore, which became the Sikh capital. For many years he continued to conquer, and by his strength of will and reputation as a soldier, bound the conquered princes to his own cause. The Sikh kingdom thus became a great military power, ruled firmly and wisely by their shrewd and strong-minded Maharajah.

Throughout his life Ranjit Singh maintained a firm friendship with the British. He recognised their strength and knew the value of their goodwill. On the other hand, it was a great advantage to the English to have the friendly ruler of a powerful State between their territory and the Afghans, whose invasions throughout her history had been India's greatest scourge. It was mainly on this account that the friendly relations were confirmed by Lord Minto in the treaty to which we have referred. But in 1839 Ranjit Singh died, and the strong hand that had united the interests of the other Sikh chiefs and kept them in order having been removed, there were signs of turbulence in the Punjab, where chief vied with chief for power. It was the situation caused by the death of Ranjit Singh that Lord Hardinge had to deal with.

First Sikh War, 1845.—After six years of fighting among themselves, the sirdars placed the young prince

Dhulip Singh, a son of the Maharajah on the throne and formed themselves into a council to carry on the government under him. In the same year a Sikh army crossed the Sutlej into the Southern or Cis Sutlej States which were under British protection. A British army under Sir Hugh Gough and the Governor-General himself marched against them. The first battle was fought at Mukdi, the second a few days later at Ferozshah. In both battles the Sikhs were defeated and lost a number of guns, but the British losses in men were also very heavy. The next year, 1846, the British under General Harry Smith met them at Aliwal. Here the Sikhs were defeated and driven into the Sutlej, and all their guns and stores were captured. They made a last stand at Sobraon, where General Harry Smith was joined by Sir Hugh Gough. Here many died rather than yield, but at last the Sikh army broke and fled. The young Maharajah, Dhulip Singh, surrendered and peace was made. The Sikhs paid a million and a half English pounds and agreed to receive a British Resident at Lahore. To raise the money they were obliged to sell their province of Kashmir. The territory between the Sutlej and Ravi rivers was also handed over to the British.

Lord Hardinge appointed Major Henry Lawrence as Resident at Lahore. The two years that followed were spent in prosecuting the reforms of Lord William Bentinck, of suppressing *sati* and the thugs, in developing irrigation works, and planning the further development of the country. Lord Hardinge returned to England in 1848.

Lord Dalhousie. 1848-1856.

In 1848, the new Governor-General, Lord Dalhousie, landed in India. Since Lord Hastings' time, that is, for fifty years, India had been dominated by the British

Government at Calcutta by means of the subsidiary system. But by this time the advantage of peace that had followed the subsidiary treaties began to grow of less importance in contrast with the abuses that sprang up from the system itself. Lord Dalhousie arrived at a critical time in Indian history, and the wise measures he took laid the foundation on which later rulers built the Indian Empire. But his attention was at first taken up with a second war which the Sikhs forced upon him.



LORD DALHOUSIE.
(From an engraving by H. Robinson.) By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

The Second Sikh War.—After the first war with the Sikhs, Lord Hardinge entrusted the rule of the Punjab to the Sikh nobles, who acted as regents to the young prince Dhulip Singh. The Government was further watched over by a British Resident at Lahore.

But although they had been defeated in the war, the Sikhs had never been crushed beyond hope of recovery.

In 1848, the Sikh governor of Multan, Dewan Mulraj, was asked by the Resident to give certain accounts of his province. This prince carried on a huge business as a merchant in addition to his government, and rather than give the accounts required, he offered to resign. Two young English officers, Vans Agnew and Anderson, were sent to Multan, where they were murdered by the governor's followers. A letter for help from Vans Agnew, written before his death, reached another young officer named Edwardes some eighty miles away. He quickly marched with 400 men on Multan. Helped by the State of Bahawalpur, he captured the governor's guns and drove his army into the fortress. This small war excited the Sikh nation to revolt, and in the same year Lord Dalhousie prepared an army large enough to quell swiftly the whole insurrection. Under Lord Gough an army of 20,000 men and 100 guns swept across the Punjab. Multan was taken (1849), and nine days after, the battle of Chillianwala was fought. Barely victorious, the British in this battle suffered great loss. But the battle of Gujarat, fought by Lord Gough soon after, scattered an army of 40,000 Sikhs and captured nearly all their guns. The Sikhs finally surrendered at Rawal Pindi to General Gilbert, who had pursued them north with an army that Lord Dalhousie had kept in readiness. Some Afghan tribesmen, who had joined the Sikhs, fled into the hills. At the close of the war Lord Dalhousie decided that the only way to ensure permanent peace in the Punjab was to annex the province, and the Punjab became a part of the British dominions in India.

Settlement of the Punjab.—The settlement of the new province was carried out by a Board of Control, under

the direction of Lord Dalhousie himself. Under the Sikh government the people had been very heavily taxed, so the revenue system had to be reorganised. There had been no system of justice, so magistrates had to be appointed, law courts established, and a system



SIR JOHN LAWRENCE.
(From an engraving by N. Sanders.) By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

built up. Finally, the Punjab frontier had now become the frontier of all India, and had to be protected by troops and fortresses against invasion.

The revenue reform was entrusted to John Lawrence, who resettled the land rents at a rate which the ryots could pay without difficulty. He also reduced the

number of taxes (which under the Sikhs had been forty-eight in number) to about six.

Sir Henry Lawrence was the political and military head. Under his direction a line of forts rose along the frontier. Military roads were built so that soldiers could easily be marched from one point to another. A police force was also raised, and the control of the police was given to the magistrate of each district.

Mansel, the third member of the Board, organised the judicial system. The province was divided into districts. In each district was placed a deputy commissioner with Indian assistants, and groups of districts were controlled by commissioners. In addition to the police the old village watch was retained. The Sikh army was disbanded and disarmed. Many of the soldiers re-enlisted under British colours. In three years the newly-conquered province became the most peaceful in the whole of India.

The prosperity of the Punjab advanced by leaps and bounds. This was not only due to the security ensured by a good government, but to the making of roads, and the spread of irrigation works. One alone of the great irrigation schemes begun at this time now consists of 1,200 miles of canal. A system of State forests was begun in order that the more useful trees might be increased in number. In 1854 the education of the people was undertaken, and schools of both Western and Oriental learning were established in every district.

Second Burmese War, 1852.—While the settlement of the Punjab was proceeding, Lord Dalhousie was obliged to enter into war with the King of Burma. This king had not taken to heart the lesson taught by the first Burmese war. In his own country he was a despot, at whose bidding a man's life might be forfeited. He had conquered country lying close to Burma, and on the strength of his local conquests had assumed such high-

sounding titles as "The Elder Brother of China," and "The Lord who is the Greatest of Kings". There had been a British Resident at the Burmese capital, but in 1840 he had been withdrawn, and in 1856 the British merchants in Rangoon petitioned the Governor-General to help them against the aggressions of the Burmese.

Lord Dalhousie made careful preparations, so that the army he sent should be successful. Martaban was taken without difficulty, and then the pagoda fort of Rangoon, defended by 18,000 men, was stormed and captured. The port of Bassein was captured, then Prome. When the whole Pegu province had fallen to the British, Lord Dalhousie issued a proclamation annexing Lower Burma to British India.

At the close of the war, the administration of the new province was placed under Sir Arthur Phayre, the British Commissioner. The following figures will show better than words can the increase in prosperity that followed the change of government:—

Foreign trade of Rangoon,	1856,	......	£2,000,000.
" " " "	1907,	......	£30,000,000.

Annexation by "Lapse".—We have dealt with Lord Dalhousie's additions by conquest to the British Empire in India. In the case of both the Punjab and Burma, war was not sought by the British, but rather forced upon them. In each case, also, preparations were made for the better government of the new territory. But Lord Dalhousie, while settling conquered provinces, was not the less alive to the abuses that prevailed in territory controlled by the subsidiary treaties.

The princes who signed the original treaties were dead. Their sons or descendants now ruled in their places. Upheld by their British troops, they could rule as they pleased without fear of consequences. Aurungzeb lost his empire by tyrannising over his

people. But the subsidiary princes might tyrannise as they pleased, for they were held in their places by a strong hand that could put down all revolt. Their position did not depend on the justice and wisdom of their rule; therefore, they gave no attention to it, but spent their time in drinking, and grinding from their people the money that paid for their pleasures. The subsidiary system, although good at the time when peace above all things was required in India, had worn itself out.

It was the Hindu custom for a man, having no heirs, to adopt a son who succeeded to his property. Rulers had been allowed to adopt sons to succeed to their thrones. But the right of ruling was not strictly a man's property, and was only granted to an adopted son as an act of grace. Lord Dalhousie insisted on this distinction in order to rescue one by one the Native States from their wretched condition. When a ruler died without issue, by refusing to sanction an adopted son as his successor, the succession lapsed, and the government of the State was taken over by the British.

The first State to lapse in this way was the State of Satara. On the death of the rajah without an heir, all his private property and treasure were handed over to the adopted son, but the State became part of the Bombay Presidency. Lord Dalhousie judged that it would be unfair to the people of Satara to hand over its government to "a boy brought up in obscurity, selected for adoption almost by chance, and of whose character and qualities nothing whatever was known by the rajah who adopted him".

By the exertion of the "doctrine of lapse," many States of importance came under British rule, among them being Jhansi, Tanjore, and States in Bengal, Orissa, and elsewhere.

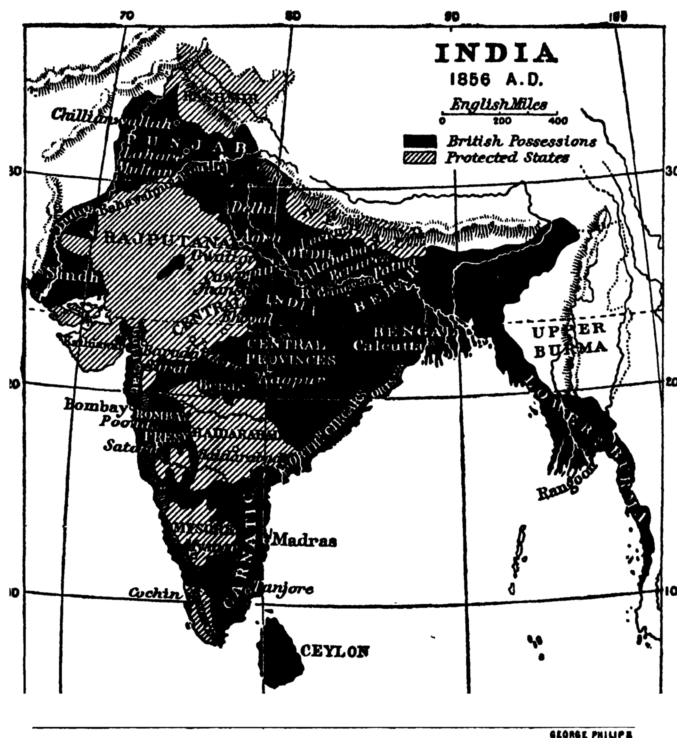
Nagpur Annexed.—This State, which was ruled by the

Bhonsla family, comprised the greater portion of the modern Central Provinces. In 1853, when the rajah died without issue, the State was annexed. But the rajah's furniture and jewels were allotted to the ranis, and a large pension was allowed to the Bhonsla family. Similarly, in 1855, the Nawab of the Carnatic died, leaving no child, and the title and dignity were allowed to lapse.

Oudh Annexed.—In Oudh the Nawab's government had become corrupt, and had yet been upheld by the British forces. Repeated warnings had been given to the rulers of Oudh by the British Government at Calcutta. Secured by their troops from revolt, the rulers had refused to take warning, until the discontent of the people had arrived at such a pitch that had the British forces been withdrawn there would have been a general revolt against the Oudh government. Under these circumstances, Lord Dalhousie considered that he had no right to place British troops at the disposal of the King of Oudh, for by so doing he was a party to the continuation of an intolerable state of things. He saw that the country would have to be taken under British administration, but the Court of Directors decided to go further than that and annex it. In 1856 Oudh was annexed to the British dominions by proclamation.

Development of India.—The "doctrine of lapse," and Lord Dalhousie's conquests, had now filled the gaps between the British dominions, and united the country into one empire. The far-seeing ruler in Calcutta now began to initiate those measures that transformed the sleepy India of the past into a country of eager enterprise and prosperity. Hitherto each village in the interior grew its corn, and laid up a store for the year. What there was over was wasted. But across the seas such grain would have found ready buyers, whose money would thus have come to India, and so have

made her people richer. Lord Dalhousie prepared a scheme for the construction of railways that should cross the country in every direction, transfer the products to busy ports, and call for more and more land to be placed under cultivation. By the end of



1856 thousands of miles of railway were under construction. Since the railways were opened there have grown up the great cotton, jute, and weaving industries that we know to-day. The railways also carried supplies to districts whose crops had failed, and so relieved the people from famine. Harbours were improved, and

lighthouses built to show ships the way into them at night.

1848, Total exports of merchandise, 13½ millions.
1856, „ „ „ „ over 23 millions sterling.

These figures show the effect that railways had upon the country's trade, and therefore its prosperity.

Lord Dalhousie further created the telegraph system, and the half-anna post. Could telegraph and post be done away with for a week at the present day, then we could realise what they are to us.

The creation of these new works called for an extension of the Public Works Department which was then organised into the Department we now know. All these improvements necessitated a large expenditure on the part of the Government. But the expenditure has been repaid over and over again in the prosperity that ensued from it. In 1853 the local work of the government of Bengal was placed in the hands of a Lieutenant-Governor, thus enabling the Governor-General to devote his whole energy to the general welfare of India.

Education.—Lord Dalhousie founded the Department of Public Instruction. The instruction in India was no longer English or Oriental, but based on the vernaculars of the country, afterwards leading to English. This system, planned by Sir Charles Wood, has grown steadily. The number of schools then established has increased a hundred-fold. In spite of the expenditure incurred by the Government over education, railways, irrigation, and telegraphs, the middle four years of Lord Dalhousie's term of office were the only ones in a period of twenty-one years during which the revenue was greater than the expenditure. In 1856 Lord Dalhousie returned to England to die, having sacrificed his health and life in his great and tireless work for

India. He was only forty-eight years of age at the time of his death.

QUESTIONS.

1. When Lord Dalhousie arrived, how long had the subsidiary system been in force? Describe the effect that entire safety from revolt had had on the native rulers. What policy did Lord Dalhousie pursue to remedy this state of affairs? What Hindu custom did he use for his purpose?

2. What wars became necessary during Lord Dalhousie's term of office? Describe the events leading up to the second Sikh war. Describe the second Burmese war. What territories were added by Lord Dalhousie to the British dominions in India (1) by conquest, (2) by other means?

3. Describe the settlement of the Punjab. What new plans did Lord Dalhousie make for the development of (1) agriculture, (2) trade, (3) education? Describe, from what you have read, the change that came over India in Lord Dalhousie's rule. How did railways aid the development of the jute and cotton industries? What service did Lord Dalhousie organise as we know it to-day, to develop the canals and railways?

4. Can you call to mind any rule in the past that achieved or even attempted so much for India as that of the East India Company?

CHAPTER XXIV.

LORD CANNING.

1856-1862.

LORD CANNING, the son of Canning, the great English statesman, became Governor-General on the retirement of Lord Dalhousie. He was destined to watch over India during a great crisis, that threatened to overthrow British government, to render Lord Dalhousie's great work fruitless, and at one blow to throw the country back into the state of anarchy from which it had so recently emerged.

Causes of the Mutiny.—Lord Dalhousie's rule was remarkable for progress and change. No one likes the trouble of change, even though it be for the better. We are all apt to distrust new things. In fact it is much easier to go on in the old way to which use has accustomed us. So the railways and telegraphs while benefiting the country and nerving it to a new life, had also awakened widespread doubts and fears. In a little while such doubts would have been set at rest and forgotten. But provocation at this time was unintentionally offered to the Indian soldiers who broke into open mutiny in consequence.

The Indian army had now been in existence for many years. Indians and British had fought side by side on many a field, and the sons of the sepoys had stepped into their father's shoes to serve the same English officers. In 1857 the old-fashioned musket was

replaced by the new Enfield rifle, which was served out to the troops. A report was spread that the grease used for the new cartridges was made from the fat of pigs and cows. To touch such fat defiled both Hindus and Mahomedans, and the sepoy army of Bengal was panic stricken. An order was at once issued from Calcutta giving the sepoys leave to buy their own fat for the cartridges. But the sepoys now suspected the glazed paper in which the cartridges were wrapped. At Murshidabad and Barrackpur they refused to touch them. In Meerut the troops broke into open mutiny, murdered their officers, set fire to the houses in the European quarters, and put men, women and children to the sword. The British officers of many of the native regiments, in spite of the tragedy at Meerut, refused to doubt the loyalty of their men. The consequence was that in several other cantonments the same scene occurred, and men, women and children were murdered. After killing their officers the Meerut mutineers marched on Delhi. Those English who did not escape in time were put to the sword. One Englishman, Lieutenant Willoughby, to save the ammunition from falling into the hands of the mutineers, blew himself up with the magazine. Allahabad, Lucknow, Cawnpur, Agra and Aligarh each contained its band of Englishmen besieged by sipahis. The mutiny spread over the Central Provinces and the new province of Oudh. The Residency at Lucknow had been prepared for defence by the Commissioner, Sir Henry Lawrence, who had foreseen the trouble before it arose. Of the new part of British India the Punjab alone stood loyal. The English Government as soon as possible sent a force to recapture Delhi, but the number of troops at their command was small, and the siege dragged on until Sir John Nicholson took command and lost his life in leading the successful storming party through the breach in the walls.

At Cawnpur the Europeans were besieged by Nana Sahib, the adopted son of the late peshwa. Their position was open and almost indefensible, so when Nana Sahib offered safe conduct to the women and children they agreed to surrender. As soon as the surrender had taken place, Nana Sahib gave the order, and every man, woman and child was murdered. Two days after this tragedy Sir Henry Havelock arrived with a



THE RESIDENCY, LUCKNOW.

British force. He defeated the Cawnpur mutineers and marched to Lucknow. Here his force was too small to raise the siege, so he broke through the rebels and joined the garrison. The relief was effected by the commander-in-chief, Sir Colin Campbell, who defeated the Gwalior army, some 25,000 strong, under their leader Tantia Topi at Cawnpur, and drove the rebels from Lucknow (1858). Delhi having fallen

and the English garrisons relieved, British columns now marched across the plains and stamped out the remainder of the mutiny. Sir Colin Campbell (who was afterwards made Lord Clyde) marched into Rohilkhand, while Sir Hugh Rose marched into Central India and captured Jhansi. Attacked by Tantia Topi, Sir Hugh Rose turned and defeated the rebel leader at the battle of Kalpi. Tantia Topi was finally crushed by another British general, Lord Napier, between Agra and Gwalior. In 1859 the Oudh mutineers were swept over the frontier into Nepal by Sir Hope Grant, and the mutiny was at an end.

Tantia Topi, who with Nana Sahib had besieged the Europeans at Cawnpur, fell into the hands of the British and was hanged. Nana Sahib, who fled from Sir Henry Havelock's troops, was never heard of again. The last of the Moghul emperors, Bahadur Shah, who had allowed himself to be placed at the head of the mutiny, was imprisoned in Burma.

Had Lord Dalhousie's proposal to the Board of Directors to increase the number of British troops in India been acted on, many of the worst features of the mutiny would have been averted.

India Governed by the British Crown.—The terrible events of 1857 had roused the English nation to see the responsibilities of governing India. Up to this time the government of India, carried on by a private company, was subject to two controlling bodies in England. These were, first, the old Court of Directors; and second, the Board of Control, a body established by Pitt's Act of 1784 to further control the East India Company. The rule was that the Board of Directors submitted their dispatches and instructions to the Board of Control, who altered them if they did not agree with them. This arrangement was the cause of many delays and some irritation, for which the government of India

suffered. In 1858 an Act was passed in the British Parliament, which transferred the governments, terri-



Photo: Chancellor & Son.

QUEEN VICTORIA.

tories and revenues of the East India Company to the Crown. It declared that India was to be governed

in the name of the British sovereign. A Secretary of State for India was created in England, to be a member of the British Government, and to deal with Indian affairs. The Secretary of State had all the powers and duties of both the former Court of Directors and Board of Control. He instructed the Governor-General as to the wishes of the British Government. In India the Governor-General represented the British sovereign. As soon as this Act was passed, Queen Victoria issued a proclamation to the princes and people of India announcing that she had herself undertaken the government of the country, appointing Lord Canning as her first Viceroy, and accepting on her own part all treaties made by the Company with the native princes of India.

The proclamation, which was read aloud in all parts of India, further promised religious freedom to the people, and opened to them careers in the public services. It read as follows:—

"We[1] hold ourselves to the natives of our Indian territories by the same obligations of duty that bind us to all our other subjects; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil. Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with

[1] The British sovereign always speaks publicly in the first person plural.

the religious belief or worship of any of our subjects on pain of our highest displeasure.

"And it is further our will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability and integrity, duly to discharge."

The Queen then announced her desire to show mercy in pardoning those who had been misled by false reports and ambitious men, and who now desired to return to the path of duty. To all those who had revolted a free pardon was offered, except in the case of those who had murdered British subjects, or had given shelter to murderers, or to the leaders of the mutiny.

In this way ended the greatest danger that had threatened the progress of the country. Historians have given great credit to Lord Canning for the clemency he showed after the mutiny. English people whose friends and relations had been brutally murdered by the mutineers clamoured for revenge. But through all the protests of the British community Lord Canning remained firm in his attitude of conciliation, for he saw that the terrible acts of the mutineers were due to ignorance and the example of their leaders, and that vengeance as terrible would not be true to the British character, nor restore the trust between the two races that had been so rudely disturbed.

After the Mutiny.—After the mutiny the Viceroy made a tour in Northern India. He visited most of the large cities, and at Cawnpur made an important declaration. During the mutiny, with the exception of Nana Sahib, Tantia Topi, and the Rani of Jhansi, the princes of India had stood loyal to the British, and in some cases had given valuable help in the suppression of disorder. Hitherto the British Government in India

had regarded the native princes as so many dangers to their rule, and had reduced their number by the doctrine of lapse. Similarly they had regarded the sepoys as their mainstay in the cause of order. The mutiny taught them that the chiefs of India were their friends, and that the army could be a danger. Lord Canning declared at Cawnpur that the Indian Government would in future sanction heirs adopted by princes in the inheritance of both thrones and property. In addition to this important declaration, Lord Canning during his tour rewarded with decorations and acknowledgments the services of the many loyal princes.

The mutiny had cost the Government so much money that it was necessary to augment the revenue. For this purpose the income tax was imposed. It also proved the need of a larger purely European army in India. At the time of the mutiny Indian soldiers to European soldiers were as five to one. It was determined that in future the proportion should never be greater than two to one. The number of European troops was somewhat reduced in later years.

Lord Elgin, 1862.—Lord Canning on his retirement was succeeded by Lord Elgin. But the new Governor-General only lived to the following year, and was buried at Dharmsala.

Sir John Lawrence, 1864-1869.—He was succeeded by Sir John Lawrence, who with his brother had done such splendid work in the Punjab. In the year of his arrival he was obliged to send a force against the State of Bhutan. The rainy season set in and Bhutan was not conquered, but since that day there has been no trouble between that State and the Indian Government.

Famine in Orissa.—In 1866 there occurred a terrible famine in Orissa, causing the death of some two millions of people. It was this calamity which caused the Indian Government to take the responsibility of helping the

people in time of famine by distributing food, and providing work to enable them to earn money.

Afghanistan.—In Afghanistan a war was raging between the sons of Dost Mahomed for the throne. Sher Ali appealed to the British for help. It did not matter to the Indian Government which brother won the contest, and Sir John Lawrence refused to interfere. The consequence was that when Sher Ali was victorious and became Amir (1868) he preserved a feeling of hostility towards the British. In 1869 Sir John Lawrence returned to England, when he was made a peer.

QUESTIONS.

1. What was the actual cause of the outbreak of the sepoy mutiny? What circumstances acted on the minds of the sepoys to make them ready to break into revolt? What order was issued from Calcutta to allay their fears? Did it have that effect?

2. Briefly describe the beginning of the mutiny. What act is Nana Sahib notorious for? How far did the mutiny spread? Was the fall of Delhi the turning point in the campaign?

3. Did Lord Canning take vengeance on the mutineers after the mutiny was subdued? How would you describe his conduct? To what reason would you assign the mutiny of the sepoys? Should those who were responsible for it receive punishment, or those who followed the bad example set by the leaders?

4. Describe the results to India of the mutiny, as regards government, army and taxation. Describe the duties of the Secretary of State for India. Summarise what you know of the Queen's proclamation declaring herself ruler of India.

CHAPTER XXV.

LORD MAYO.

1869-1872.

THE Earl of Mayo followed Lord Lawrence as Viceroy of India, and during his short term succeeded in fully restoring the prestige of the Indian Government. The mutiny had served one useful purpose. It revealed to the Government who were their true friends. The princes, in whom they formerly suspected danger to themselves, had proved to be loyal and friendly. The Government, therefore, showed its sense of gratitude by securing them in their positions. But Lord Mayo would not allow this security to make the chiefs careless of how they governed. He assured them that the Queen wished to secure to them their ancient rights and customs; but, in return, they must respect the rights and customs of those over whom they ruled. So long as they governed their States well they would receive the support of the Government. Lord Mayo described what he meant by good government as follows: "Good government required that justice and order should prevail; every man's property be secure; the traveller should come and go in safety; the cultivator enjoy the fruits of his labour, and the trader of his commerce; that roads should be made, and education encouraged, to . . . improve the condition of the people". So if the territory of these chiefs advanced step by step with the territory under British rule the Government would be satisfied. When a chief misruled his State to such

an extent that the population suffered, then Lord Mayo interfered, and he made it plain that if the misrule continued the chief would be deprived of his power. This happened in the case of the Rajput State of Alwar. The prince so misgoverned that the people rose in rebellion. Lord Mayo established a council of Indian noblemen, presided over by the British political agent, to carry on the government. In a few years the heavy debts of the State, incurred by the young prince, were paid off, and the State recovered its former stable position.

Lord Mayo, by his straightforward and friendly policy, secured the co-operation and firm friendship of the native princes. In this way the condition of the people in the Native States has advanced step by step with the territory ruled directly by the Government of India.

Lord Mayo's Reforms.—Since the rule of the great Governor-General, Lord Dalhousie, the public expenditure of India had exceeded the revenue. The Government, and therefore the country, had been steadily increasing its debt. Lord Mayo set himself to find the cause for this and to discover a remedy.

Let us now consider who composed the Indian Government. The highest officers were the Governor-General and his Council. The Council was made up of seven members, each of whom governed a department of Government. Those departments were as follows : (1) Foreign. (2) Public Works. (3) Home. (4) Revenue, Agriculture and Commerce. (5) Finance. (6) Military. (7) Legislative. At the beginning of each year the "finance member" made an estimate of (*a*) What the revenue would be, and (*b*) what expenditure could be allowed. Such an estimate is generally known as the Budget.

The amount allowed for expenditure was always less than the expected revenue. Yet year after year the

estimate of revenue proved to be incorrect, and was exceeded by the expenditure. Lord Mayo reorganised the system of preparing the Budget, so that in future years the surplus should be on the right side unless some war or famine occurred to put the Government to heavy expense.

Another cause of over-expenditure was the system by which the Provincial Governments were financed. The revenue was paid into the treasury of the Supreme Government. But the Governments of Bombay, Madras and the provinces, all required money to build railways, extend irrigation and education, and generally increase the prosperity of the country under their charge. They therefore turned to the Supreme Government to finance them. Each year then the Provincial Governments sent in estimates of what they wished to spend. But because they did not have to find the money, they saw no necessity for keeping their expenditure down. The more a Provincial Government asked for the more was allotted to it. If there was not money enough to supply the demands fully, then the Government that asked for most was allowed the largest proportion. The consequence was that Provincial Governments asked for more than they actually required.

Lord Mayo amended this system. Out of each year's revenue a portion was now made the property of the Provincial Governments. If they did not spend it all, then what they saved remained their own to spend on improvements or as they thought best. This encouraged economy on the part of the Provincial Governments and saved money to the State. The system has been continued to the present day.

To meet the annual deficit Lord Mayo was obliged to increase the Income Tax to 2½ per cent.

Lord Mayo's Frontier Policy.—The relations between India and Sher Ali, the Amir of Afghanistan, had been

somewhat cool during the vice-royalty of Sir John Lawrence. In 1869, the year that Lord Mayo arrived, Sher Ali visited India, and met the Viceroy in the great durbar of Umballa. The Amir wished the Indian Government to place troops at his disposal, and to support the Afghan Government on all occasions. Lord Mayo, on the other hand, wished to establish friendly relations with all the powers on the Indian frontier, so that no definite results came from the durbar. At the same time it did good by revealing to the Afghan Amir the strength and wealth of India, and therefore the advantage of keeping its friendship.

Lord Mayo also negotiated with Baluchistan, Persia, and the various near neighbours of India with a view of opening up trade and extending friendly relations.

In 1872 he visited the Andaman Islands to inquire into the system of the convict settlement. There he met with a violent death, being assassinated by one of the convicts whose condition he had come to ameliorate.

QUESTIONS.

1. What was the attitude of native princes during the mutiny? How did that alter the feeling of Government towards them? What did Lord Mayo ask of the chiefs in return for the support of Government? Did this policy tend towards bettering the people's condition?

2. How many members did the Supreme Council consist of? Who was the President of the Council? Describe briefly the procedure of Government. Supposing the estimates of income showed that the year's expenditure would be greater than the income, which member would propose a remedy? Who prepares and introduces the Budget?

3. Before Lord Mayo's time Local Governments each year asked for a grant to cover their estimated expenditure. Supposing the total demands of the Local Governments exceeded the amount the Supreme Government could give, which Local Government would get the largest share of what the Supreme Government could spare, the one who asked for least or the

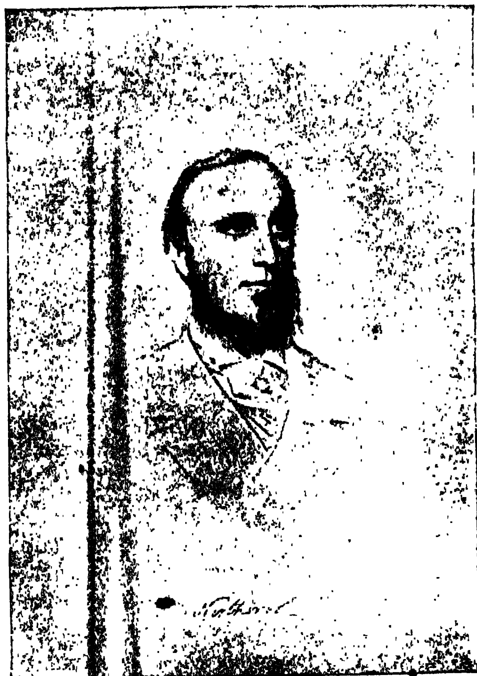
one who asked for most? Was this an economical method? What change did Lord Mayo make?

4. Briefly describe India's relations with Sher Ali, the Amir of Afghanistan. What result had the Umballa durbar? Was Lord Mayo's foreign policy a friendly one? Where did he meet his death?

Lord Northbrook.

1872-1876.

Lord Northbrook continued the policy of peace and



Lord Northbrook.
(From an engraving by C. Hall.) By kind permission of the Trustees, Victoria Memorial Section, Indian Museum.

reform of his predecessors, Lord Lawrence and Lord

Mayo. In 1874 occurred a complete failure of the crops in Bengal. Measures were at once taken by the Government to give the people employment, so that they could earn money with which to buy food from parts of the country where the monsoon had not failed. This prompt action cost the Government some eight crores of rupees, but it saved the people from starvation. While Lord Northbrook was Viceroy the Government had to exercise its prerogative, and intervene in the government of the State of Baroda. The Gaekwar had abused his powers to such an extent that a council of three Englishmen and three Indian princes was appointed to examine into his conduct of government. The result was that he was deposed, and a younger member of his family was placed on the throne.

In the year 1875 India was visited by the Emperor, King Edward VII., who was then Prince of Wales. This visit enabled princes and people to become personally known to their future sovereign, and all seized the opportunity of showing their loyalty and devotion.

In 1876 Lord Northbrook resigned.

Lord Lytton.

1876-1880.

In 1877, shortly after the arrival of the new Viceroy, Queen Victoria was proclaimed Empress of India, at Delhi, where a great durbar was held for the purpose.

In the same year there was a terrible famine in Southern India. In spite of relief works and vast importation of foreign grain that saved millions of lives, there were some five-and-a-quarter million deaths from want of food.

Second Afghan War.—Meanwhile events had led the British Government to fear that Russia was obtaining influence in Afghanistan. The Amir was informed that

a mission would be sent to negotiate with him. But Sher Ali demurred, and sent instead an envoy to Simla. No progress was made in the negotiations, and the Indian Government entered into a treaty with the Khan of Khelat by which his territory was occupied by British troops. In this way Quetta became a British military station. In the year 1878 the Amir received envoys from Russia at Kabul, but a British mission was refused admittance into Afghanistan by the Amir's orders. War was now declared. British armies advanced up the Khaibar Pass, the Kurram Valley, and the Bolan Pass. Sher Ali fled to Turkestan, and his son, Yakub Khan, signed a treaty at Gaudamak. A British resident, Sir Louis Cavagnari, now took up his residence at Kabul. But in the same year that officer was murdered, and another war was entered upon. Kabul and Kandahar were occupied by British forces, and Yakub Khan abdicated. In the same year (1880) Lord Lytton resigned, and was succeeded by Lord Ripon.

Lord Ripon.

1880-1884.

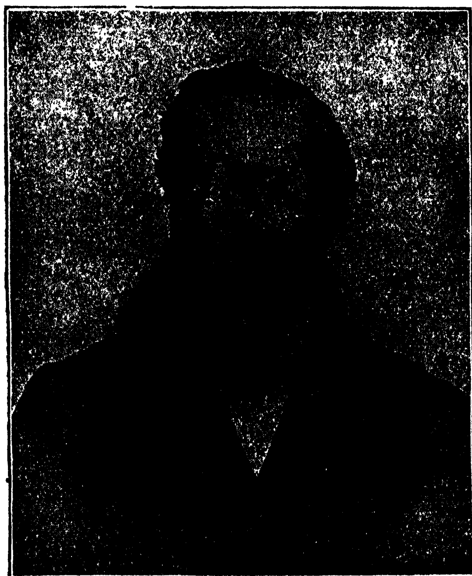
Lord Roberts.—In 1880 a British force was defeated at Maiwand, near Kandahar. Lord Roberts, to save the British troops at Kandahar from disaster, then made his famous march from Kabul, and totally defeated the Afghan army that beset the place. Abdur Rahman, the eldest member of the family of Dost Mahomed, was made Amir, and the British armies returned to the plains (1881).

Establishment of Local Government.—In 1882 the Self-Government Act, for which Lord Ripon's vice-royalty is famous, was passed. In England each town elects its own council. This council supervises sanitation, the making of roads and buildings, and governs the town itself and the districts round the town.

Each county, in which there are many towns, also

has its council. The county councils have charge of the affairs of the counties, such as the education of children, the upkeep of main roads, etc. Over all is the British Parliament, which makes laws for the whole country. Parliament sits in London, which is the capital of England.

Lord Ripon wished to awaken in the people of India an interest in government. For this purpose he intro-



LORD RIPON.

duced the local government system into India, hoping not only that this system would improve the condition of the towns, but would also educate the people in the Western system of self-government by election. In each sub-division a local government board was to be elected. These boards approximated to the English town councils. A few members were appointed by Government to each board. Its duties were to keep

roads in repair, improve the sanitation of towns and villages, take charge of primary education, see that streets were properly lighted, clean the roads and so prevent disease, keep the village wells sweet and pure, and the tanks in repair, and generally supervise the public works of the town.

Over these local municipal boards were the District boards. These boards also consisted to a large extent of members elected by the people. Each district board was responsible for the well-being of the district under its charge. Its duties were also to overlook the work of the municipal boards in its district. It dealt with the larger district questions in which several or perhaps all the municipal boards were interested, such as the repairing of the great main roads of the district, or the building of hospitals.

All those who took part in the elections of councillors would now take an interest in public affairs. They would listen to what each candidate thought on public questions, and vote for the candidate whose opinions they admired, and so do their best to have him elected to the council.

In order that the councils, both municipal and district, might have money to carry on their work, they were given the right to raise taxes, take tolls on roads and ferries, or as in the Punjab, charge *octroi* duties on goods coming into towns. If sufficient money was not raised by means of taxes, the Provincial Governments made grants to the councils. By this means it was hoped to educate Indians to govern themselves.

Lord Ripon retired in 1884. During his term the government of Mysore, which since 1832 had been carried on by the Madras Government, was handed back to a descendant of the former ruling house.

LORD DUFFERIN.

1884-1888.

Conquest of Upper Burma.—In 1885 a dispute arose with the King of Burma. War was declared, King Thebaw was defeated and deposed and Upper Burma was annexed (1886). In the same year the Indian Government appointed a political officer to reside in Kashmir and represent them there. Kashmir thus became a protected state of the Indian Empire.

The National Congress.—Lord Ripon had tried to lay the foundation of representative government in India by teaching the people its principles. He had done this by beginning at the bottom and by trying to teach the masses to govern themselves. The ancient system of local government in India was the appointment of the panchayet by mutual assent. This was the method that the people understood. They did not understand the new method of election by means of votes. They were not well enough educated to see why the change had been made. They had not seen enough of the world to compare their condition with that of other peoples, or the condition of their roads and houses and methods of industry with those of other peoples. Therefore they did not understand the necessity for progress either in their condition or in their methods of government. In consequence, government by election of local councils did not succeed in its purpose. It failed to lay a firm foundation for representative government in India. And because this foundation was not secure a superstructure of government by election, the summit of which would be a supreme council to rule the whole of India, could not be realised. The attempt had beneficial results, however. It suggested to educated Indians that representatives from all parts of India might meet in conference and discuss

the needs of the country as a whole. Such a meeting took place, and was held year after year, sometimes in one city, sometimes in another, and the delegates, who represented the various parts of India, debated suggestions of improvement that were urged by one delegate or another. Thus the habit of debate, and the exercise of speech as a means of expression, were cultivated by those who were fitted, by virtue of their education, to serve as electors. This annual meeting of delegates became known as the National Congress, and it was a high honour for the delegate who was chosen as President of the Congress.

State-controlled Railways.—In 1886 the clause in the railway agreements by which the railways could be taken over by Government was exercised in the case of the North-Western Railway which became a Government line. Two years before, the Eastern Bengal Railway was acquired, and in the years following the Oudh and Rohilkhand, South Indian, Great Indian Peninsular and Assam Bengal Railways were taken over by Government.

During Lord Dufferin's rule Gwalior was returned to the Maratha Prince Sindhia.

Lord Lansdowne.

1888-1894.

Under Lord Lansdowne an active policy on the frontier was pursued, and the British line was advanced. In the State of Manipur a rising took place, and the British Chief Commissioner of Assam, together with four officials, were murdered. The rajah of the State was dethroned in consequence and sent to the Andamans as a prisoner. A younger member of his family was appointed to fill his place.

In 1892 a new India Councils Act was passed by the English Parliament increasing the number of members on the Supreme and Provincial Legislative Councils. The new members were to be elected, and in this way the popular views were represented among those who made the laws of the country.

LORD ELGIN.

1893-1898.

Lord Elgin, the second Viceroy of that title, succeeded Lord Lansdowne. During his term a duty of 5 per cent. was imposed on goods imported into India. The cheaper kinds of cotton cloth were among the few things exempted from this duty.

In 1895 the old system of maintaining the three armies of Bengal, of Madras and Bombay, was abandoned. The Commander-in-Chief in Bengal had for some time been in supreme command of the Presidency armies. The three armies were now combined into one organisation which was ruled from Calcutta.

The Chitral Expedition, 1895.—While Lord Lansdowne and Lord Elgin held the Governor-Generalship steps were taken to define the boundaries of the Indian Empire. A friendly treaty was made with Afghanistan by the British envoy, Sir Mortimer Durand, in 1894, and in the following year the son of the Amir paid a visit to England.

The Indian boundary was protected from the inroads of border tribes by British garrisons dotted along the frontier. One of the advanced British forts was Chitral, a hundred miles to the north of Peshawar. In 1894 the British political officer at Chitral was besieged in the Chitral fort. A British force from the Punjab advanced to his relief, and having overcome the Afridi tribesmen took possession of the fort.

Bubonic Plague.—In 1897 two calamities fell upon India. First of all there was a failure of the crops. The Government mitigated the effect of this by means of relief works, but in the same year India was visited by the bubonic plague. Measures were taken to prevent it from spreading. For this purpose Government instructed medical officers to separate those stricken with plague from those who were well. The people did not understand the measures taken for their protection and resisted the medical officers. The consequence was that the pestilence spread almost unchecked. It was worst in Bombay and the central part of India. In Madras the Government took precautions and prevented those from plague-stricken districts entering the Presidency and mixing with the people till they were proved to be free from the disease. In this way plague was kept out of the Madras Presidency.

LORD CURZON.

1899-1905.

Lord Curzon's efforts were directed to the spread and improvement of the system of education, to the extension of irrigation and railways and the development of industries, and also to famine administration. In the year after the Governor-General arrived India was faced with the most severe famine of modern times (1900-1901). Failure of crops occurred simultaneously in the Central Provinces, the Deccan, Bombay and Western India. Some three and a half million people were relieved during this famine.

The Death of Queen Victoria.—In the year 1901 occurred the death of the Queen Empress, to the great sorrow of the Indian people.

Frontier Policy.—On the frontier Lord Curzon introduced a new system of defence. The Chitral expedition

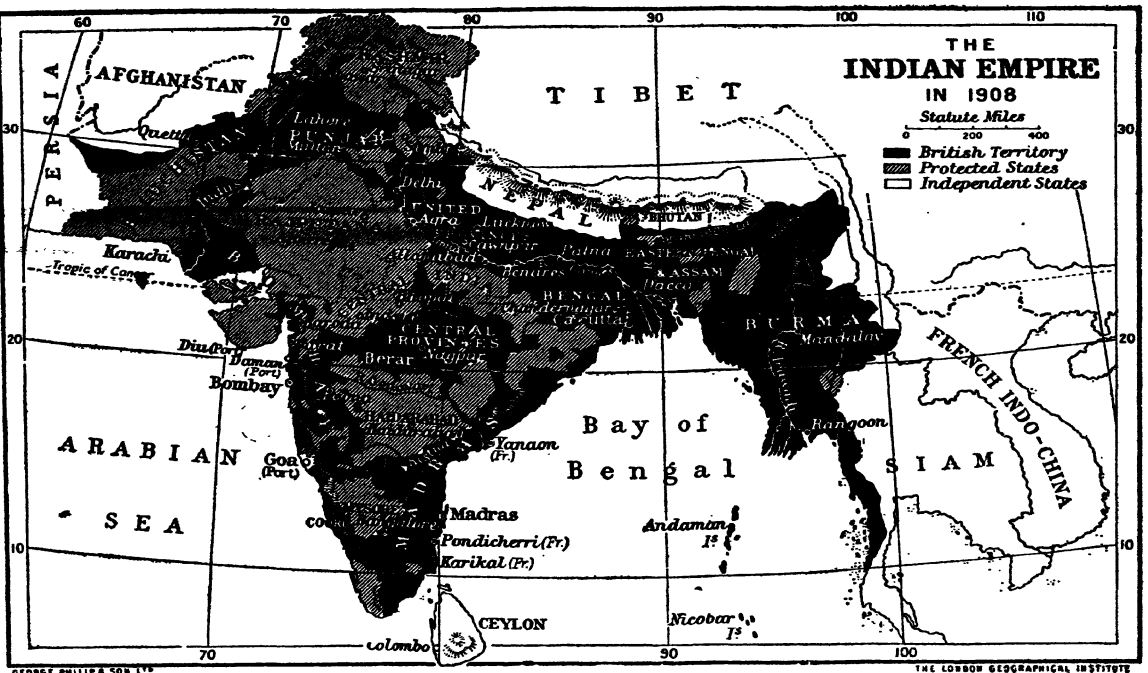
was only one of the many little wars with the frontier tribes that were constantly occurring. Each cost a great deal of money, and only a temporary peace was gained, for as soon as one war was forgotten another broke out. Lord Curzon withdrew the British garrisons that watched the border from advanced posts. In their place he levied bodies of men among the tribesmen themselves to preserve order on the frontier. He joined the four districts of Peshawar, Kohat, Bannu and Dera Ismail Khan into the North-West Frontier Province, under the direct control of the Supreme Government. This was done because the Supreme Government controlled the army for the defence of India, and they were best able to deal with a region so liable to invasion. The old North-West Provinces were re-named the United Provinces of Agra and Oudh.

In 1901 a Commission was appointed to inquire into the need of further irrigation works. Irrigation schemes on a large scale were prepared for the district between the Chenab and Ravi rivers in the Punjab. They were subsequently developed until very large areas of arid land became productive.

Further irrigation works were planned in the ill-watered country of Sind. Works were built for the storage of water in the Deccan and Gujarat; and storage works were planned for Bandelkhand, and the district between the Kaveri and Kistna rivers.

Reforms.—A Commission was appointed to inquire into University education in India, and efforts were made to improve vernacular instruction. The result of the Commission was to raise the standard of the University examinations and improve the value of their degrees.

Chief among Lord Curzon's reforms was the reduction of the salt tax. The income tax was also revised. The smallest income obliged to pay income tax was



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raised from 500 to 1,000 rupees a year. Both these changes were a relief to poor people, who needed relief most.

To deal with the industries that had sprung up, Lord Curzon created a new department of government—the Department of Commerce and Industry. This department was represented by a member of the Viceroy's Council. Lord Curzon also established special colleges in which the sons of princes might be educated. These are known as the Chiefs' Colleges.

In 1903 a magnificent durbar was held at Delhi, announcing the accession of King Edward VII. to the throne, and proclaiming him Emperor of India.

The Partition of Bengal.—In 1904 Lord Curzon's term of office was extended, and his measure for the partition of Bengal came into force. The eastern part of Bengal was combined with Assam to form the Eastern Bengal and Assam Province. Behar and Orissa were joined to Bengal to form the province of Bengal. Each province had a legislative council and was ruled by a Lieutenant-Governor.

Thibetan Expedition, 1904.—An expedition was sent into Thibet in 1904. The result was that the boundary between Sikkim and Thibet was defined. Some years afterwards Thibet was acknowledged to be part of the empire of China.

Agitation for Self-government.—The administrative partition of Bengal met with much opposition on the part of the Bengalis. The measure was good in itself because it tended towards a more efficient administration. The greater part of the jute industry was contained in Eastern Bengal; the coal industry was in Bengal. The crops of one province were not identical with those of the other. Each government could focus its attention upon the industries and conditions peculiar to the province under its control. The reason that the Bengali

people opposed the measure was that it did not have popular assent before it was put into force. The partition of their country caused the Bengalis to realise that the Government of the time was not in sympathy with the people. A desire for self-government came into being, not only in Bengal, but in other parts of India. This desire expressed itself in divers forms: in the establishment of new machine industries, modelled on those of Europe, in the study of natural science, in military training, in warlike acts against the Government, in writings and speeches to excite the feelings of the people against the Government, and in the boycott of British manufactures. The same enthusiasm that kindled an ardent desire on the part of Bengalis to emulate Europeans, also caused a new school of writers and painters to express their ideas by means of poetry, prose, and painting.

Among those prominently associated with the Indian national movement in favour of self-government was G. K. Gokhale of the Bombay Presidency.

Retirement of Lord Curzon.—In 1905 Lord Kitchener reformed the system of defence in India. After welcoming the Prince and Princess of Wales on their visit to India, Lord Curzon resigned and was succeeded by Lord Minto.

THE EARL OF MINTO.

Visit of the Amir of Afghanistan (1907).—Friendly relations between Afghanistan and India had been maintained by the Amir Abdurrahman. In the year 1907, Amir Habibulla Khan, who had succeeded to his father's throne, visited the Viceroy of India and renewed the friendly relations of the two countries.

The Indian Councils Act (1909).—Following a proclamation by King Edward in 1908, to mark the fiftieth anniversary of the adoption of India by the British

Crown, of a further share by Indians in the government of their country, Lord Morley, who was the Secretary of State for India, together with the Viceroy, initiated a reform in the system of government. The Act that passed through the British Parliament was applied to India by the Earl of Minto, who was now Viceroy. It increased the representative character of the legislative councils. By this Act, each Presidency or Province, ruled over by a Governor or Lieutenant-Governor, had a Legislative Council, mainly composed of elected members. The Bengal Council had 51 members; that of Madras, 48; Bombay, 48; the United Provinces, 49; Eastern Bengal and Assam, 43; the Punjab, 27; and Burma, 18. These were composed of (1) elected members, (2) official members, and (3) members nominated by Government. In each case, the number of elected members was greater than official and nominated members. Therefore there would be a majority of the people's representatives, and because the laws were made by these Councils, the government became a form of *representative government*. Each Provincial Government could, if necessary, nominate two special expert members to sit in the Council, and give advice in matters where expert knowledge was required.

Each year, in the Provincial Councils, the Finance Minister of the province would bring in his Budget, which would show how he proposed the revenue should be spent in the best interests of the people and province. If any member of the Council was not satisfied, he could ask for further information from the Finance Minister. He could criticise the proposals of Government as explained by the Finance Minister. If he thought that some of the money could be better spent, he could make his suggestions. When all such suggestions had been made, the Finance Minister would consider them and

make inquiries. If he thought, after consideration, that they were improvements, he would include them in the Budget. At the next, or another, meeting of the Council, he would say which proposals he had accepted, and which he had rejected, and the reasons that had guided him. Then the whole Council would discuss the Budget, until the majority was satisfied that the revenue would be spent in the best possible way.

The Bengal Council consisted of from forty-eight to fifty-one members. It usually had forty-eight members. Seventeen were official, twelve were elected by the Municipalities and District Boards of Bengal, one by the Corporation of Calcutta, five by landholders of Bengal, four by Mahomedans of Bengal, three by the Bengal Chamber of Commerce and the Trades Association, five were nominated by Government (one of whom represented the tea and jute-planting industries of Bengal). One was elected by the University of Calcutta.

The official members represented Government, the twelve members elected by Municipalities and District Boards represented the tax-payers and householders of Bengal. European and Indian industries were represented by the members elected by the Chamber of Commerce and Trades Association. Thus all the great interests of the country were to be represented :—Ryots and other tax-payers, Indian and European industries, learning, landholders, Mahomedans. Law and medicine were to be represented by candidates who were barristers or doctors by profession. The term of office of members would be three years. So, at the end of every three years, the members would seek re-election if they wished to continue to sit in the Council. If they kept the confidence of their electors, no doubt they would be re-elected. If, on the other hand, their electors did not agree with their work or opinions, they might fail to be re-elected, and some other candidate would then

be elected instead. The actual work of government in each province was carried out by four executive official members (or Ministers) of the Council. The other councils were similar to that of Bengal.

Over all the Provincial Councils was the Viceroy's Legislative Council, or Imperial Council. In this Council were made the laws that governed the whole of India. Here were discussed, not the laws necessary to this province or that, but questions that related to the welfare of India as a whole. In this Council, the officials would be in a majority. All the Provincial Governments and great trading and other interests would be represented upon it. The professional classes of law, medicine, and learning would be represented by those representatives who were doctors, barristers, or men of learning by profession.

In order that both Hindu and Mahomedan landholders should be represented on the Supreme Council, the following arrangement was made in Bombay and elsewhere: On the first, third, and every alternate council in years to come, the landholders of Bombay would be elected by the Mahomedan Zemindars. On the second, fourth, etc., councils, the landholders would be elected by the Hindu Sirdars.

Up till this time the great executive offices of government had all been held by Europeans. Under the new Act Lord Morley proposed, on the next vacancy occurring in the Ministry of India, to advise the King Emperor to appoint an Indian to the office.

This Act caused Indians to realise the responsibilities of citizenship. As each citizen influences by his opinion the opinions of others, it became his duty to think before he spoke upon any question affecting the public weal.

The Death of King Edward VII.—In the year 1910 occurred the death of King Edward, to the sorrow of his subjects.

QUESTIONS.

1. The Indian Government, under Lord Lytton, suspected Russia of having designs upon India. The Amir of Afghanistan received a mission from Russia, and refused to receive one from India. What step was taken to make the Indian frontier more secure?

2. For which measure of reform was Lord Ripon famous? Explain his purpose in establishing local councils. Was this a step in carrying out the promise contained in Queen Victoria's proclamation? Was the principle of national representation subsequently adopted by educated Indians? What form did it take? What measures were taken to keep bubonic plague in check?

3. What measure of reform on the part of Lord Curzon was a cause of dissatisfaction in Bengal? What effect did it have in Bengal? Was its effect confined to Bengal?

4. Did Lord Morley's Reform Act further develop popular government in India? Describe briefly the Indian Constitution under this Act.

LORD HARDINGE.

Lord Hardinge, who was descended from a former Governor-General, succeeded Lord Minto as Viceroy in 1910.

The Visit of King George V. and Queen Mary.—In the following year the King Emperor and Queen Empress came to India and held a durbar at Delhi, at which the ruling princes attended. The Emperor proclaimed that Delhi, the traditional capital, should be the Indian capital of the future. At the same time he announced that the two Bengal provinces should be re-united and form the Presidency of Bengal, and that two new provinces, Bihar and Orissa, and Assam, should be established. The former comprised the territory of Magadha, and had as its capital the ancient city of

Patna. The city of Delhi, and the territory immediately surrounding it, was separated for administrative purposes from the provinces touching it.

The Continuance of Unrest.—The acts of turbulence that had become of frequent occurrence in India reached their climax in an attempt to assassinate the Viceroy

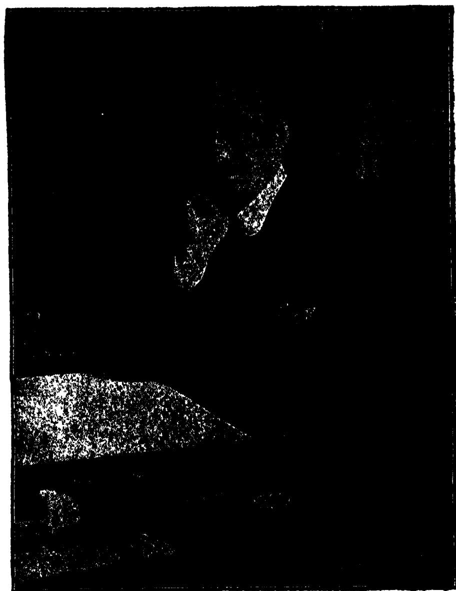


Photo: Elliott & Fry, Ltd.

LORD HARDINGE.

when making his state entry into Delhi to take up his residence in the new capital. Fortunately the attempt failed.

The Status of Indians in the Union of South Africa.—Among the British dominions to which Indians had from time to time migrated was South Africa. Here, through the persistent advocacy of Mr. Gandhi, civil

rights which hitherto had been denied, were accorded to them. Citizens of other than European descent were given the right of being elected to the councils that legislated for the provinces of the Union.

The World War.—On August 4th, 1914, Great Britain entered into a war with Germany and Austria. The Germans invaded Belgium, which they, as well as

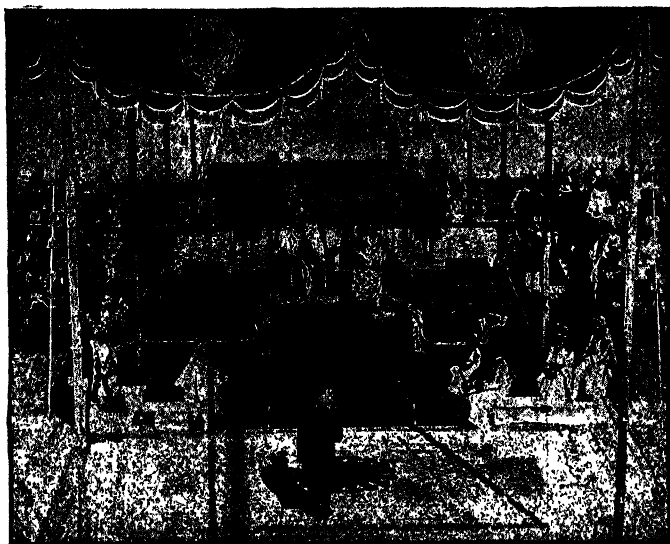
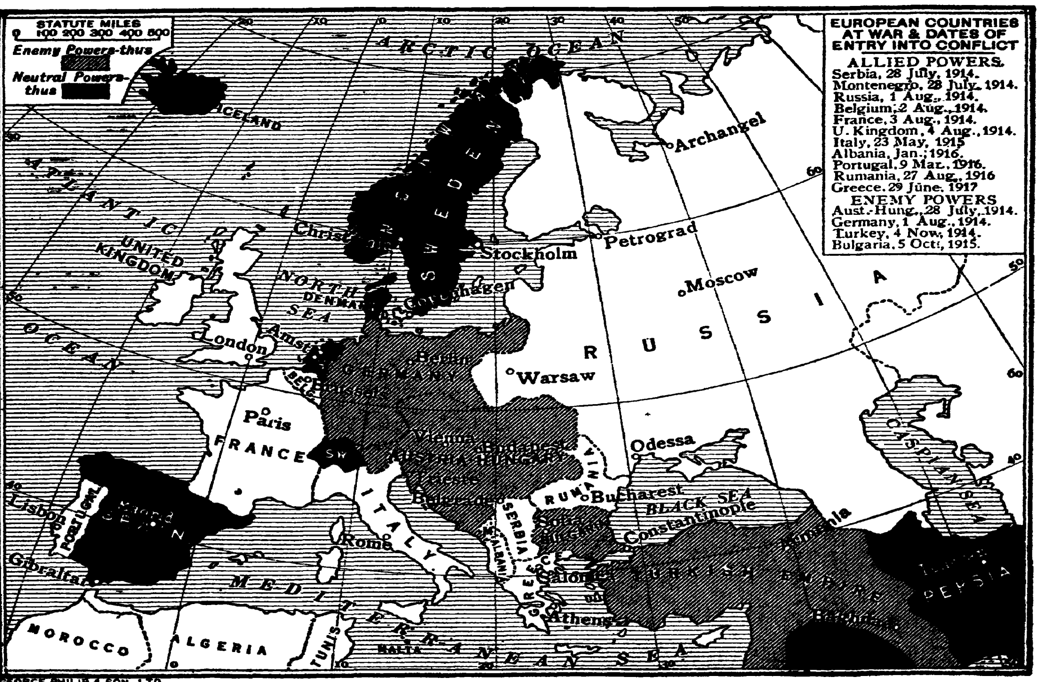


Photo: Illustrations Bureau.

THE NIZAM OF HYDERABAD AND KING AND QUEEN.

England, had undertaken to preserve intact. The Germans used Belgium as a road for the invasion of France with whom Great Britain had a friendly understanding. The invasion of France was a step towards the achievement of an ambitious design on the part of the Germans, led by the kingdom of Prussia (whose king was also Emperor of the countries that comprised the German Empire), to overcome the other countries



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of Europe, seize their colonies, and ultimately dominate the world. Russia, Belgium, France, and Britain were the countries that first opposed them, and were known as the Allies. Because Germany and Austria were situated in the middle of Europe they were known as the Central Powers.

The war, from the first, assumed a moral character.



Photo: French Official.

THE CLOTH HALL AT YPRES BEFORE THE WAR.

On the one hand, Germany, in attempting to take by force what was not hers, acted in defiance of the laws of morality. On the other hand, Belgium, France, and Britain, in taking up arms to defend their countries from the aggressor, were morally in the right.

Germany had long prepared for war by training large armies, building arsenals and factories for the manufacture of guns and explosives, and by educating her

children in the belief that Germany was superior to other nations. She had also built a navy, second only to that of Great Britain. She was equipped and ready to make war at the first opportunity. That opportunity occurred when an Austrian prince was assassinated by a Serbian fanatic. Austria, supported by Germany, declared war on Serbia (July 28th). Russia took up arms in behalf of Serbia, and then France,



Photo: British Official.

THE CLOTH HALL AT YPRES AFTER THE WAR.

Belgium, and Britain became involved. So the war which began in Serbia extended in a few days to the whole of Europe. It ended on the 11th of November, 1918, by the request on the part of Germany for an armistice, while the German armies were in retreat towards the Rhine.

Between those dates numerous other countries had joined in the war in Europe: Italy, Japan, Rumania,

and the United States of America on the side of the Allies; Turkey and Bulgaria on the side of the Central Powers. The Greeks also had contributed soldiers to the Allied cause. In Asia, the Arabs and other countries had declared in favour of the Allies; some of the countries of South and Central America also assisted. The war, before it finished, had assumed the dimensions of a world war. Those not engaged on one side or the other declared themselves neutral.

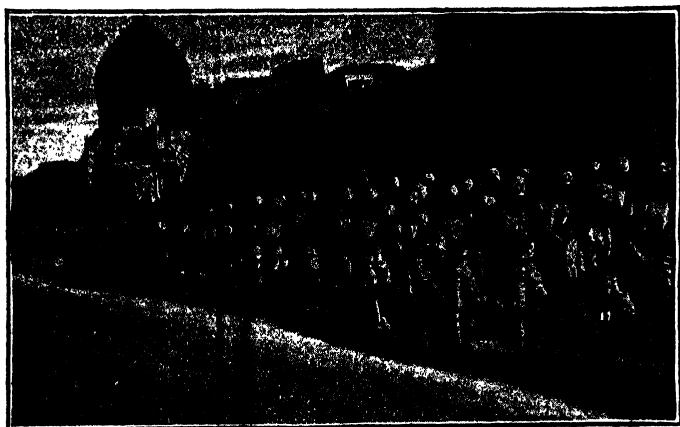


Photo: British Official.

INDIAN TROOPS MARCHING INTO BAGHDAD.

The dominions of the empire, of which India was one, associated themselves, at the outbreak of war, with the cause of humanity, and offered help to the Government of Great Britain. Soldiers of India fought side by side with soldiers of Canada, Australasia, Africa, and Britain in the trenches of Belgium and France. Soldiers of the empire fought side by side with the soldiers of France and Belgium. The fiercest fighting took place on the western front, where the Indian soldiers were.

But this was only one of the many fields of war. Later in the war Indian soldiers were employed against the Turks in Mesopotamia and Palestine.

At a critical stage of the war a revolution occurred in Russia, causing her defection from the cause of the Allies. This was compensated for by the entry of the United States into the war. The war was brought to its close by a succession of victories in all the principal fields of battle. The German armies were driven from the invaded territory of France and Belgium, and the Central Powers admitted defeat.

The man who, by his courage, energy, and example inspired the Allies to win the victory, was David Lloyd George, the Prime Minister of England.

The Battle of Jutland.—During the war a number of actions took place at sea. The chief of these took place in the North Sea and became known as the battle of Jutland. It was fought in 1916 by the British and German fleets, and resulted in a victory for the British, the German ships being driven into their harbours from which they did not again come out.

The German Policy of Destruction.—A feature of the war at sea was the submarine campaign. The Central Powers, after their defeat at sea, employed submarines to torpedo and sink unarmed ships without warning, and made no attempt in many instances to rescue the passengers and crew from drowning. This was a part of the "policy of frightfulness" by which the Germans attempted to overawe their opponents into admitting defeat. It had the effect of steeling the hearts of the Allies to resist them. Another method of frightfulness was the dropping of bombs upon unarmed towns, regardless of the fact that women and children as well as non-combatant men, would be killed. These methods were employed against France, Belgium, and Britain especially. French and Belgian cities were razed to

the ground, their occupants being driven to find shelter where they could; orchards were cut down; factories and mines were destroyed; every means was employed to render those countries unproductive and reduce them to destruction.

The Treaty of Versailles.—By the Treaty of Versailles, which was signed after the war, the Germans under-



Photo: Elliott & Fry, Ltd.

LORD SINHA.

took to deliver up their fleets of ships, submarines, and airships to the Allies; to disarm themselves; to dismantle factories capable of manufacturing explosives and other war materials; to hand back to France territory that had been wrested from them in the Franco-Prussian War of 1870, and to make restitution for the damage they had done.

Results of the War.—India was represented at the Peace Conference by Lord Sinha and the Maharaja of Bikanir. The chief principle for which the Allies fought was the right of small nations to preserve their nationality. A result of the war was to free a number of small nations from the suzerainty of powerful neighbours. Thus, the Poles of Northern Europe regained their nationality; the Slavs of Southern Europe regained their nationality, and the Arabs realised their independence. There was a demand on the part of Indians to have the status of India raised to the level of that of the other dominions of the empire. Lord Sinha, who had been created a peer of Great Britain for his services during the war, had returned to India, and was appointed Lieutenant-Governor of the Bihar and Orissa Province.

LORD CHELMSFORD.

Lord Hardinge's extended period of office expired in 1916, when Lord Chelmsford succeeded him as Governor-General. While victory remained undecided every effort had to be directed towards the prosecution of the war. As soon as peace was made steps were taken to give to India a greater measure of government.

The Government of India Act (1919).—This Act transferred to the Provincial Governments some of the powers that hitherto had been exercised by the Central Government. The raising of revenue became a duty of each Provincial Government. Thus each Provincial Government acquired the power and the means of developing the resources of its province. It was given the additional power of borrowing money for this object. Each Provincial Government was to consist of an Executive Council, to assist the Governor, and a Legislative Council. The Legislative Council was to

consist of elected members. Selected members of the Legislative Council were to be in charge of certain of the Government departments, to be known as "transferred subjects". Other departments were to be controlled by the Governor in Council, and were to be known as "reserved subjects".

The effect of the Act was to transfer to Indians further power in the government of provinces. It will be remembered that by Lord Morley's Act of 1909, Indians could be placed in charge of a limited number of government departments, while the majority of the members of provincial councils were elected. By the new Act, more departments could be controlled by Indians, the councils were enlarged, and the proportion of elected members was increased. The Legislative Councils were to control expenditure, except, if necessary, in the "reserved subjects". They were to have a life of three years, but could be dissolved before, or extended one year, at the discretion of the Governor.

The Central Government, sitting at Delhi, was to consist of: (1) The Governor-General, assisted by his Council of State; (2) a Legislative Assembly.

It would control the Provincial Governments, who would contribute revenue to enable it to perform its functions.

This Act was a further step in the declared policy of handing over to Indians the government of their country as their capacity for self-government developed. It came into force in the year 1920, in the presence of the Duke of Connaught, who came to India to represent the King Emperor.

War with Afghanistan.—During Lord Chelmsford's term of office a war with Afghanistan occurred. At its close a treaty of friendship was entered into with the Amir.

QUESTIONS.

1. Can the sun be seen when the moon is in the sky? Was it not an anomaly to have the government of India and the government of Bengal in one capital? At the durbar at Delhi, what announcement did King George make? What concession to Indian feeling did the King-Emperor make?

2. What good work did Mr. Gandhi perform in the Union of South Africa?

3. What incident was the apparent cause of the World War? What country was ambitious to dominate the world by force? What was the real reason of the war? What act of Germany's made it clear that the Allied cause was that of humanity? What steps did India and the other dominions of the British Empire take in the cause of humanity? What nations took up arms in support of German policy? Describe the manner in which the Central Powers conducted the war. Did the brutal character of the war become accentuated or did it diminish? In whose favour did the war end? Was India represented, as well as the other dominions, at the Peace Conference? What great principle, affecting nations, did the victory of the Allies establish? What measure of reform, affecting the government of India, became law after the war? What was the effect of this Act? Were the Provincial Councils more representative in character? Was the government more Indian in character? Was power transferred from the Central Government to the Provincial Governments? Were there more or fewer Indian ministers in the Provincial Governments? Is education, and the capacity for self-government, developing in India?

CHAPTER XXVI.

THE EARL OF READING.

LORD CHELMSFORD was succeeded, at the expiry of his term of office in 1921, by Lord Reading. At the latter end of the same year India was visited by Edward, Prince of Wales, who remained in the country long enough for the Indian people to learn to know their future emperor.

CHAPTER XXVII.

CONCLUSION.

In the course of our study of history in this book, the deeds alone, whether for good or evil, that affect the main current of events, have been described. In some cases a name in the text is all that stands for the hopes, defeats and achievements of a whole life. Nothing is said of the influences that formed the character of our great men, for space will not allow of it. We speak of emperors and courts, but say little of the pomp and splendour. We cannot from our imaginations people the court with its hardy, plain-spoken warriors and intriguing courtiers. Yet without some insight into the characters of the men who served the kings our knowledge is incomplete. If we wish our knowledge to be complete we must pursue our studies further. The lives of the great men, and larger books dealing with special periods should be read. If one period is more interesting than another, then we should study the period that interests us. Whether we choose to read of the splendour of the Moghul emperors, or the deeds of Sivaji, of the trade development under British rule, or the pastoral life of the early Aryans, we shall always be learning of men and deeds, and gaining experience from the lessons of others.

Inferences drawn from our Study.—What has struck you as being the most remarkable thing in the story of the nations of India? To me it is the great number of foreign conquests. Aryan conquerors, Greeks, Scythians, Arabs, Pathans, Turks and Mongols have all

invaded the country over its northern border. Each for a time has dominated some part of the land and established law and order. But each, also, in course of time, has been subdued by the climate of the plains. The warmth has sapped the energy of the hardiest races, and new invaders have gradually assumed the passive habits of the conquered people.

Each invasion has been achieved only at the cost of many lives. The rule itself of some of the earlier dynasties was the cause of untold misery to the people. The fate of every dynasty has been the same. As its power weakened, so provincial governors fulfilled their ambitions and set up as independent kings. Then ensued a struggle for supremacy among the smaller kingdoms so formed. Again and again has India been the scene of such wars. Some of the dynasties who ruled from Delhi have preserved law and order in the land. But the death of a reigning king was the signal for a fight for the succession, and India was once more involved in war.

In these times of peace it is difficult for us to imagine what a terrible thing war is. Reading will help us to realise this, and teach us at the same time to put a proper value on peace.

The last conquerors of India were the British, who have kept the country at peace for the last hundred years. They are the first rulers who have not made their home in the country, and they therefore preserve the characteristics of a more vigorous climate. For this reason, the British Government is as firm and strong to-day as it was when it was first established.

Progress under British Government.—India is studded with ruins representing forgotten civilisations, the work of men whose skill has died with them. Kingly dynasties have died and been succeeded by new dynasties. Of continuity there was none until the British governed

the land. Under a permanent government the half-erected irrigation works of these fallen dynasties have been completed. New irrigation works have been planned and steadily created. Means of quick communication have been provided. And for the first time the land has been governed in the interests of the people, and not of the rulers.

Under Akbar, the most benevolent of the Moghul emperors, it was laid down as an axiom that the cultivator should be allowed just so much from his cultivation as should suffice to support him and his family, and buy his seeds for the forthcoming year. The remainder of his earnings was the land tax. The land tax paid to-day by the cultivator is less than one-third of that paid under Akbar.

An Italian eye-witness in the time of Aurungzeb describes India as follows: "In the time of Aurungzeb, in no part of the empire was there any justice; no one thought of anything but to plunder, the revenue was collected by violence". This is in strong contrast to the present time when it is possible to obtain justice by laying a case before a judge.

Prosperity among the people is only possible in times of peace. To preserve the country from invasion the Government keeps a trained army. Without this protection India would be as much at the mercy of the warlike frontier tribes as it was when Ahmed Shah and the Persian, Nadir Shah, made their terrible invasions.

When crops fail a part of the revenue collected from the people is set aside. This is distributed over the famine area and serves to save the people from starvation. Relief works are established by Government to give work in the famine-stricken areas. In this way money is earned to buy the grain, which is brought by train from other parts of the country. Famine is no longer the terrible thing it was. Under Akbar, in the

famine of 1596, it is recorded that people were driven to cannibalism to satisfy the cravings of hunger.

In the Bombay Presidency the security of peace has encouraged people to invest their money in companies for the spinning and weaving of cotton. In Bengal the great jute industry has been developed by European enterprise, and Calcutta is now the chief jute centre of the world. The coal, tea, gold and manganese industries are carried on in various parts of the country, and provide a living for a large number of people. The prosecution of these industries is dependent upon peace. The Bombay cotton mills stand as symbols of the progress the country has made since peace was permanently established.

SUGGESTED COURSE OF EXTRA READING.

For the Hindu and Buddhist Periods.—V. A. Smith's *Early History of India*, which should be read by every one interested in this period; *Asoka*, by V. A. Smith, in the Rulers of India Series; *The Life of Hiuen-Tsang* (Beal), in Trübner's Oriental Series; *The Travels of Fa-Hien* (Legge), published by the Clarendon Press, 1886. Tod's *Annals of Rajasthan* is now published in an abridged form, edited by G. H. Payne (Routledge). For the literature of this period, read Horrwitz' *Indian Theatre* and *Short History of Indian Literature*.

Mahomedan Period.—R. L. Poole's *Mediæval India* in the Story of the Nations Series; *The Muhammadans*, by J. D. Rees, in the Epochs of Indian History Series. By reading *Bernier's Travels* (Constable & Co.), first-hand information is obtained of the Moghul empire in the reign of Aurungzeb. The volumes on Akbar and Aurungzeb in the Rulers of India Series should be read; Dutt's *Ancient and Modern India* gives a brief account of Akbar's administration as described in the *Ain-i-Akbari*.

If possible, Sir H. M. Elliot's great work, *The History*

of India as told by its own Historians, should be read. This is composed of translations from original manuscripts and gives first-hand information of the Mussulman conquerors and empires. No doubt it could be read at the Imperial Library, Calcutta.

British Period.—The following volumes in the Rulers of India Series should be read: *Clive, Warren Hastings, The Marquess Cornwallis, Marquess Wellesley, Lord William Bentinck, Lord Dalhousie, Earl Canning* and the *Earl of Mayo*. These alone will give the student a good understanding of the establishment of British rule and government. The volume on Mountstuart Elphinstone describes the settlement of the Bombay Presidency and the volume on Sir Thomas Munro describes the work of that great man for Madras. The volume on Dupleix in the same series should be read to obtain knowledge of the growth of French power, and the student should go further and read Malleson's *History of the French in India*. Malleson's *Decisive Battles of India* should be read by every student, and he should own a copy of Hunter's *Brief History of the Indian Peoples*.

Horrwitz' *Short History of Indian Literature* gives a clear description of the character of Hindu and Buddhist literature; his *Indian Theatre* deals with early Indian dramatic literature.

PRINTED IN GREAT BRITAIN BY
THE UNIVERSITY PRESS, ABERDEEN

